

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVI.

JACKSON, MISS., November 13, 1924

NEW SERIES
VOLUME XXVI, No. 46

We have received a copy of the minutes of Carroll County Association. The work is prompt and well done by brother C. A. Neal of Carrollton.

It is said the reason the longleaf pine does not more often return on cut over land is that it produces seed only once in from three to seven years, where as other pines seed every year.

The Tennessee Baptist Convention has been postponed two weeks at the request of the people of Murfreesboro, on account of drouth. The time of meeting is now fixed at November 25.

There are more Jews in New York City than in all the rest of the country put together; and nearly one seventh of all the Jews in the world live in New York City. What a field for evangelism.

The First Church at Hattiesburg sent us a copy of most timely and appreciative resolutions passed by the church in reference to Dr. I. P. Trotter, their former pastor. His work and his memory will abide for more than a generation.

Brother N. T. Tull, now Business Manager of the Baptist Bible Institute, was given a handsome gold watch by the Second Church of Jackson, Mississippi, in appreciation of efficient service as chairman of the Board of Deacons.

The sum of \$35,500 was paid the past year by our State Mission Board to help churches building houses. That is a good deal more money than was given for all departments of State Missions ten years ago.

Pastor J. R. Kyzar of Bardstown, Ky., is one of the many Mississippians who is making good in other states. In five years the membership of the church has more than doubled and the budget is almost four times as large as it was. Their campaign pledge was paid last spring and they keep right on giving. Last year's budget was \$10,600.00.

We will publish this week or next an article on "Russia Today" by Dr. J. H. Rushbrooke. There is hardly any more interesting situation in the world today than that in Russia. A great nation is being reborn amid much travail. It has been hard to learn the truth about Russia, but Dr. Rushbrooke has made many visits and spent much time there in recent years and writes with first hand knowledge. The article is a little long, even after we abbreviate it, but you will be greatly interested in reading it.

There must have been a good-sized Jonah on that Whiskey ship which landed on the Mississippi Coast last week, after throwing their whole cargo of liquor overboard to save themselves in a storm. Indeed we have it pretty straight that if the storm hadn't got the liquor, the federal prohibition enforcement officers would, for they had exact knowledge of every movement of the vessel and were waiting for the quarry when the storm robbed them of it. If every sheriff in Mississippi was on the job like these federal officers we have in the state, there would soon be a good-sized cleaning up.

NOTICE

It is important for those churches which have to receive assistance from the Board for next year's work to write the Baptist Board office in Jackson immediately for application blanks and have them properly filled out and endorsed by the church and return to the Board office by December first. Unless this is done, appropriations will be delayed. Be sure that all the blank spaces in the application are properly filled out to avoid delay. Where this is not done, the Board usually refers the matter to the Executive Board to act upon after the information is in hand.

—R. B. GUNTER.

Brother I. J. Rhodes writes that the "Report On Church Music", published in the Record recently was prepared for the George County Baptist Association, and should have also had the name of Mrs. L. H. Dean attached to it.

It is said that the suits in reference to the money given Wake Forest College in North Carolina have been adjusted and the college gets \$1,600,000.00, less the lawyers fee of \$27,500. The lawyer had presented a bill for \$200,000 but finally compromised on the above figure.

A new law in West Virginia prohibits the use of the common cup in public buildings. Episcopal custom requires the use of the common cup in the communion. And a collision is threatened. The question of freedom of worship is said to be involved.

Rev. T. W. Young of the First Baptist Church, Corinth, Miss., is preaching a series of sermons for Sunday evenings on "The Seven Deadly Sins," following the list as indicated in the schemes of Dante's "Purgatories." They are being heard by large audiences.

"Canned sermons", they now call those offered ready for use to anybody who is willing to buy them. If a man hasn't got religion enough and sense enough to make his own sermon he has no business in a Christian pulpit. A sermon is not a sermon unless it comes from one's own experience of the truth and personal knowledge of the word of God.

Whenever we see that a Baptist college has a Y. W. C. A. we can't help feeling that there is a little lack of denominational spirit and loyalty or it would read Y. W. A. instead. And similarly we should like to change all Y. M. C. A.'s in Baptist colleges to B. Y. P. U.'s. This criticism does not apply to any Baptist school in Mississippi.

May we call the attention of some people who leave as soon as the sermon is over, that unless it is a matter of catching a train or of sickness, it is a practice of very great discourtesy. It is distracting to other people, and dissipating to the spirit of worship in your own soul. Great decisions are often made in the last moments of a service. Do not take the responsibility of destroying the influence that might mean destiny to some soul. Be courteous and remain for the benediction. —Bulletin of Third Church, St. Louis.

The Lord's prayer is said to be "unconstitutional" in California.

W. N. Hamilton has resigned at Bethel Church, Yazoo County, after thirteen years of service, a record unusual in this day of change.

Pastor G. C. Hodge has resigned at Fayette, where he has done a splendid work, as he has also at Union Church nearby. He ought to be kept in Mississippi by a good church.

Dr. W. A. Hewitt assisted pastor H. H. Webb in a good meeting at Moorhead in which thirty-two were added to the church. Things are getting better and everybody is hopeful.

A Midwinter Conference for Preachers and Laymen will be held at the Baptist Bible Institute in New Orleans January 20-30. A special course is prepared for these two weeks and arrangements for taking care of those who come from a distance. Write to Dr. J. T. Christian, 1220 Washington Ave., for further information.

Isn't it a humiliating reflection on any county in the state and its officers where men have to come from these counties to Jackson to invoke the aid of the Anti-Saloon League and the federal officers to save their boys from the bootleggers. This is what happened recently in a county in the south central part of the state. It might be well to publish the names of such sheriffs. What do you say?

Last month The Baptist Monthly Magazine, edited by D. J. W. Porter, now of Lexington, Kentucky, had in it a short editorial on "A Scholastic Disgrace." In his opinion the commercializing of athletics is a crime. He tells us that Harvard's Athletic Budget is more than a million a year, and that this sum exceeds the endowment of any denominational school in the south. Further, that it is more than is paid to the combined teaching forces of Harvard. He makes the further statement that the stadium of Leland Stanford University has a seating capacity of 60,000 which is a larger number than can be seated in all the halls and class rooms of the institution. Others have been thinking along the same lines. It begins to look as if the question is, shall we have education or shall we have athletics?—Ex.

Irving Fisher, professor of political economy in Yale University, estimates that the fire loss of America is at least \$40,000,000 by users of tobacco. The annual tobacco bill of American consumers is \$1,600,000,000, or \$16.00 a year for every man, woman and child in America. The fire commissioner of New York City estimates that fifteen or twenty per cent of city fires may be attributed to smoking. The annual tobacco bill is about one-eleventh of the aggregate cost of the first year of the World War of all the nations involved. Enough money is spent on tobacco to build more than five hundred thousand homes every year, at an average cost of \$3,000 for each home. We are spending less than half on our public elementary schools of what we are spending for tobacco, and the annual tobacco bill is six times the annual expenditure for religion of all creeds.—Ex.

BAPTIST CONVENTION BOARD BOARD

(R. B. Gunter Cor. Sec'y.)

We are giving below resolution passed by brethren assembled in Regional Conferences in different parts of the state last week. Our object in publishing these is that the brethren in one district may have the benefit of thinking of those in other districts. Any good suggestion made in one district may be appropriated by the associational organizers in any part of the state. We urge that the associational organizers, the pastors and the church organizers read carefully these suggestions:

JACKSON REGIONAL CONFERENCE NOVEMBER 3, 1924 THE FINISH UP PROGRAM Our Objective.

Our objective is to reach all the churches and every member.

We, the pastors of District One, believe that the task assigned us, of completing the 75 Million Campaign, can be accomplished. We therefore offer the following suggestions:

1. That we emphasize past achievements rather than failure.
2. That we press the urgency of the present need.
3. That we call our people to earnest prayer, designating Sunday, November 21st, as a special day of supplication for victory.
4. That we organize our forces for reaching every member in every church, using the present associational and church organizations.
5. That we designate Sunday, December 21st as Last Call Day on the 75 Million Campaign.

B. H. Lovelace,
Webb Brame,
H. M. King.

1925 PROGRAM

We recommend:

1. The importance of full co-operation in putting on 1925 program simultaneously November 3, December 7.
2. That each pastor be requested to present to his church or churches the objects to be cared for in this future program.
3. That payments be made weekly or monthly beginning January 1st, 1925.
4. That each member be urged to make the tithe the minimum.
5. That the church Treasurer be given full instructions as to how to handle funds, and make report to his church and State Board office each month.
6. That the County Organizers call meetings of county organizations as early as possible to make plans for the reaching of every church and every member during the week specified.
7. That the week preceding the every member canvass be observed as week of prayer and discussion of future program.
8. That every church report promptly the amount of pledges to Dr. R. B. Gunter as soon as canvass is completed.
9. That each church be urged to give due consideration to the suggested quota given.
10. Emphasize the fact that if they fail to pledge the State Mission Board will have no basis upon which to make appropriations.
11. That pledges for pastoral support, local expenses and others be taken at the same time as taking pledges for the future program.

R. L. Wallace,
Norris Palmer,
T. J. Moore.

M-COMB REGIONAL CONFERENCE

We your committee on the Round-Up Campaign recommend that the Associational Organizers together with the local church organizers of the sixth district, put on the following program for the closing up of the Seventy-five Million Campaign, who shall have the over-sight in the

Round-Up Campaign.

1. That a committee be appointed in each
2. That under the direction of this committee, a letter is to be sent to each member of the church, which letter shall contain three requests and an offering envelope.

(a) That if the person has not completed the payment of their pledge in full that they pay the balance if possible.

(b) That if they have paid in full, they make as liberal a thank offering as possible.

(c) That if they have neither made a pledge nor paid anything on the Campaign, that they put into this envelope a cash contribution which will represent the entire amount they are to give for world-wide missions during the year 1924.

3. That the committee together with the church designate a definite time which shall be called pay-up day, by which time they shall endeavor to have all contributions in.

4. We further recommend that this be done during this month so there shall be no confusion with the work of the 1925 Program.

Respectfully submitted,
J. J. Mayfield,
G. C. Hodge,
E. K. Cox.

We the committee on program for 1925 recommend that the plan suggested by the committee on the new program be adopted as far as practical, leaving it to the pastor and organizer to make such changes as local conditions on their field demand. But we would urge that in every case, an every-member canvass be made, not later than the first Sunday in December.

We recommend that the canvass be made by men or women who are in thorough sympathy with the program, if need be the pastor himself, associating with him such others as he may deem wise, shall make the canvass.

W. A. Roper,
J. B. Quin,
J. N. Miller,
McComb, Miss.

GREENWOOD REGIONAL CONFERENCE

The conference adopted the following resolutions concerning the finish up work of the 75 Million Campaign:

1. That each church perfect an organization whose specific business it will be to impress each member with the importance of the whole matter and that a cash offering be taken; each member be insisted upon between now and the last of December since the only way that a church and an association can be relied on to do their part is for the individual church member to do his or her part.
2. That we regard it just as necessary for the individual in his or her relationship to the church to realize that an obligation to the church cannot be repudiated and the church succeed financially any more than any other institution can succeed, if its creditors disclaim liabilities.
3. That in connection with the cash offering that we urge upon the pastor to insist upon their people, before the day of the offering, to bring their tithes into "God's Storhouse."
4. That each associational organization call a meeting as early as possible to plan for the carrying out of these recommendations.
5. That December 21 be fixed as the day on which the last call will be made.
6. That the Special Envelopes provided by the State Board be used for taking the special offering.

The Conference adopted the following resolutions concerning the 1925 program:

1. That the associations and churches of the District conform as far as possible to the plans of the Denomination in putting on and carrying the Program for 1925.
2. That we avoid as far as possible the use

of such terms as "Campaign," "Drive" etc., and to use instead thereof such terms as "Program," Missions, Benevolences and Education.

3. That we also avoid mixing the two canvasses, the finish-up of the 75 Million Campaign and the subscriptions for the 1925 Program.

4. That we conform to the denominational plan in observing the week of November 30th to December 7th as the time for taking the subscriptions for the 1925 Program.

5. That we urge our all-time churches to observe November 25 to November 30th as a week of prayer for the interest of the 75 Million Campaign and for the success of the 1925 Program; and that the half-time and fourth-time churches observe one or more days of prayer for the same interests just preceding the taking of the subscriptions for the New Program.

6. That the pastors be urged to preach often on the objectives of the New Program, the seven causes fostered by our gifts to missions and benevolences, namely, Foreign Missions, Home Missions, State Missions, Christian Education, Hospital Work, Orphanage Work, and Ministerial Relief.

7. That our churches and associations be urged to use the present organizations for finishing up the 75 Million Campaign for putting on the New Program.

8. That our churches give most serious consideration to the goals suggested by our State Board, and the manner by which these goals were fixed.

9. That our churches report on the cards furnished by the State Board immediately after the subscriptions shall have been taken to our Correspondent Secretary, Dr. R. B. Gunter, Jackson, the amount of the subscription made by the several churches, in order that the State Board when it meets in December may have this information as a basis for making the new appropriations for 1925.

10. That our associations and churches be urged to perfect their plans and organizations for taking the subscriptions for the New Program ahead of time so that there may be no delay in taking the subscriptions of the churches; that in the case of the several churches each group of canvassers be furnished a list of the members which they are to solicit before November 30 so that they may be well prepared to make a successful canvass; and that each church be urged never to stop until every member has been urged to make a subscription.

11. That our churches be urged to use the regular pledge cards furnished by the State Board, and that the members of the churches make their payments on the subscriptions through the Duplex Envelopes, the all-time churches make their payments every Sunday and that the other churches make their payments as often as they meet for worship.

12. That the associational organizers call a meeting of the association organization immediately following this conference for perfecting the plans for making the canvass for the New Program.

Recommendations adopted at the Regional Conference of the Third District held at New Albany, Miss., November 4, 1924.

The Committee on the Round-Up

We, your committee on the Round-Up Campaign recommend:

1. That each church in the district have a Roll Call Day on its regular preaching Sunday between this and the 21st of November, and that the following things be done on that day. (a) Urge every member who has an unpaid pledge to pay up if possible; (b) Urge that any who have paid up in full to make a thank offering; (c) Urge that those who made no pledge make an offering that day; (d) Appoint a committee to see those who did not respond on that day.
2. Looking to the Roll Call Day, we recommend that each church send a letter to each of its members calling attention to the things recommended for that day.

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3. We recommend that in co-operation with the County Organizer, some central church in each county hold an all-day rally as early as possible in November to which will be invited the pastors, deacons and other workers of every church in the county.

4. That each County Organizer seek out suitable men and women to visit the churches on Roll Call Day and help in any way possible to make the day a success.

5. That a copy of these recommendations be sent to each County Organizer urging him to see that this program be put on.

6. That all churches be urged to complete their Round-Up by the 21 of December.

Report of Committee on the 1925 Program

Your Committee begs to submit the following as its reports:

First, we endorse unreservedly the 1925 Program as prepared and suggested by the Convention Board; and we earnestly recommend to this Conference that the representatives of the Associations constituting this District urge upon the churches of each association the adoption of said program insofar as said program may be suited to the situation of each respective church, and that every church be urged to enter into hearty co-operation with the general plan of the Board.

Second, We recommend further, that the Organizer and representative pastor appointed for each association call a joint meeting of the pastors and active representatives of each church in the association to be held not later than Nov. 24th., for the purpose of organizing for the 1925 program and promoting enthusiasm and co-operation for the prosecution of same.

We recommend that at such meetings of the representatives the following program be considered and adopted if it is approved.

1. That said representatives of churches determine to return to their churches and instruct their several canvassing teams in every detail of the campaign to be made.

2. That the Organizer for each church be requested to turn over to the Treasurer all the individual pledge cards as soon as the canvass is completed and that he then report to Dr. R. B. Gunter the total amount of the pledges.

3. That the treasurer of each church be urged to make remittances once each month of amount on hand for account of the Convention Board to the Secretary of the Board, c/o Baptist Headquarters, Jackson, Miss.

REPORT OF COMMITTEE ON 1925 PROGRAM AT MERIDIAN CONFERENCE, NOV. 5, 1924

We your committee on future program, offer the following suggested plans for future work:

1. That we co-operate with the plan outlined by our Southern Baptist Convention in making an every-member canvass November 30 to December 7th for our 1925 Program.

2. That the week November 23rd to November 29th, be designated as a week of prayer and Stewardship Study.

3. That the County Organizers as soon as possible call a meeting of the associational organizations formulating plans for reaching each church in the carrying out of these plans.

4. That we use the cards furnished by our State Board, providing for both local and denominational work. Also duplex envelope.

5. That we especially emphasize tithing as the best plan to solve our financial problems.

6. That we complete our "Every-Member" canvass by December 7th. that our Board may have a basis on which to make its appropriations.

7. That we emphasize the goal suggested; and the manner in which the goal was reached.

The committee to report on the matter of the completion of the 75 Million Campaign made through Rev. J. C. Owen of Meridian the following report:

1. That a definite effort be made to collect all unpaid pledges.

2. That those who have paid their pledges in full be asked to make a "Free Will Thank

Offering."

3. That all new members be asked to make as large an offering as possible before the campaign closes. To the accomplishment of this successful determination of the campaign we would recommend:

1. That a week of prayer and Stewardship discussion be observed in all our churches November 23rd, Nov. 29th.

2. Observe the "Last Call Day" December 21, on which we will finish all payments to the 75 Million Campaign.

3. The immediate calling together of the Associational organizers, pastors and others interested workers, at which meeting the details of the carrying out of these recommendations shall be worked out.

4. That each church which has not already done so be requested to appoint a committee or perfect an organization for the successful termination of these plans to reach every member, and that in securing the contribution from each member the envelopes furnished by the State Board be used.

We would call especial attention to December 21st which has been designated The Last Call for the 75 Million Campaign. Let everybody look forward to this day as the day on which we shall pay up in full. This does not mean that emphasis should not be placed on the Campaign and every after the 21st. It simply means that on this day neither does it mean that we should cease to glean after the 21st. It simply means that on this day we shall put forth our best to pay up in full. Should we fail to reach our goal on that day, we will then have ten days in which to gather in the balance. Some churches have already paid up in full. The determination to win is the most essential thing right now. Every Baptist in the state should feel that it is his business to make this Campaign succeed. It seems that all the Conferences except one decided on December 1st as the great day for the Campaign.

We have not received copy of the resolution from district five. Both the attendance and interest were good. Practically every association was represented and the program was carried out.

Copies of the resolutions will be sent to the associational organizers for their respective districts.

WHAT BAPTISTS BELIEVE

Here are some of the principles for which they stand:

1. Jesus Christ, the only and supreme authority in all matters of the soul.

2. The Bible, without any additions, subtractions or amendments, is the only authoritative guide for Christians.

3. The greatest possible freedom consistent with the Lordship of Jesus Christ.

4. Full religious liberty for all, Jew and Gentile alike.

5. Absolute separation of church and state.

6. Man's direct and personal responsibility and accountability to God.

7. The right and duty of every man to approach God without any earthly mediator.

8. Spiritual regeneration, through faith in Christ, is necessary to salvation.

9. Church membership should be composed only of converted and baptized persons.

10. Each local church a spiritual democracy without any earthly overhead direction or control.

11. Immersion of believers is the only ordinance of baptism taught in the New Testament.

12. The ordinances of baptism and the Lord's Supper are memorials of great historic facts and symbols of great heart experiences, but do not possess any saving efficacy.

Believing that these principles are fundamental and Scriptural and that their acceptance would be of great value to individuals and society, we invite careful consideration of them by all who desire to know and follow the truth.—J. E. Dillard.

TWO KINDS OF GOSPEL

There are two kinds of gospel: the Gospel of Jesus Christ, and "another gospel." Paul wrote: "If any man preach any other Gospel." . . . "let him be accursed." (Gal. 1:9.) The gospel that Paul preached is the Gospel of God. (1st Tim. 1:11). He preached that Christ died for our sins, was buried, and arose again the third day, according to the Scriptures. (1st. Cor. 15:3-4.) "And by Him, all that believe are justified from all things, from which ye could not be justified by the law of Moses." (Acts 13:39.)

He preached that Christ "was delivered from our offences, and was raised again for our justification." (Rom. 4:25). He preached that we are justified by faith. (Rom. 5:1). And he preached the truth whether the people believed it or not. Those who preach that faith in Christ is not enough, are preaching "another gospel." They do not believe God, for if they did they would believe what Paul wrote, and preached. And the lamentable thing about it is: That, most of our pulpits are occupied by preachers who are preaching, that, "believing in Jesus is not enough." Thousands of dollars are being spent to erect tabernacles for that kind of preachers to use, and the worst of it all is: That these preachers are not only unbelievers, but are "false teachers;" and are deceiving the people, and persuading them to believe that the Apostle Paul was mistaken, when he said to the Phillipian jailer: "Believe on the Lord Jesus Christ and thou shalt be saved."

How long will we, God's people, sit idly by and let these "ministers of satan," make God a liar, without raising our voices against it?

But this is not all: The remarkable thing about it is: That, Baptists are not only keeping silent, but are bidding them God speed, by giving their money to help defray the expenses of these revival meetings where the word of God is boldly denied, by those who preach that believing in Jesus is not enough for the Salvation of a Lost Soul. It is a sin, and a shame on the Missionary Baptist Denomination.

J. E. HEATH,
Duck Hill, Miss.

CHICK-A-D-D (By Henry Crocker.)

A long time ago in a clump of small trees
Was a little bird-college conferring degrees,
And on one little fellow, so learned was he,
And so pious withal, they bestowed a D. D.

The name of the birdie thus honored was Chick;
His body was small, his motions were quick;
I never have learned what the reason could be,
But his brother birds smiled, and said, "Chick,
a D. D.?"

But Chick did not know they were smiling,
and he
Was as happy a bird as there was in the tree,
And oft to himself, not to others, in glee
He chuckled and said, "I am Chick, a D. D.!"

What! Chick a D. D.? Little Chick a D. D.?
Oh yes, and a very good preacher is he;
And many a sermon delightful to me.
Have I heard in the church of the Chick-a-dee-dee.

Pastor J. J. Mayfield has welcomed 100 new members into the church since he went to Magnolia, and the Sunday School is practically doubled. It has been graded and is working to the standard. A new house is already in their minds.

We have received a report of the work of the Committee on Correlation of the work of the Boards of the Southern Baptist Convention, which will be published as soon as we can find space. But nobody need be alarmed. They are perfectly harmless, no changes of consequence being suggested.

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. E. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance

Entered as second-class matter April 4, 1919, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1917.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

INCREASE OUR FAITH

This is the request, Luke says, (17:5) of the apostles. It is given just after the record of Jesus' warning about becoming occasions of stumbling, and his exhortation to forgive seven times a day. Whether there is any connection between their request and what he was saying may not be apparent. Or it may be that like many people nowadays, while he was preaching about one thing they were thinking about another. And so at the first convenient pause they broke in with the request that their faith might be increased.

The whole teaching and ministry of Jesus had for its purpose and strengthening of the people is faith in God, that is in making God more real to them, and his power more effective in their lives. To them as to us God seemed far away, perhaps a bit uncertain; the connection between him and us not being always clear, his presence in the world and his working being a matter of uncertainty or dispute. But to Jesus he seemed and was so real, so near, so constant, his power so full of present energy, that the apostles felt the difference between Jesus and themselves. This difference was in the realized presence of God; and the fault was in them. So they made request of him to increase their faith.

Now this was and is a very proper request. It was striking out on the line of their greatest need. But we cannot be sure that it was free from ignorance and selfishness, like many of our best prayers today. Ignorance was shown because faith cannot be imparted arbitrarily, or increased by a fiat. This is done by proper instruction on his part and proper observance on theirs. More of this later. It was not altogether unselfish for from what follows Jesus evidently detected a selfish purpose mixed up in it. And more of this later.

But Jesus answered their request and put them on the way to its fulfillment. He did not increase their faith by a sovereign act of divine power. Just as you cannot buy an education in twenty-four hours with a hundred thousand dollars. But he started them on the way to it. This he did first by making them see the value of faith, making them know how desirable it is, what a wonderful possession it is. Again this is like giving a person an education. It is not conferred on anybody overnight; nor is it made possible by giving him the money to get it. It is first necessary to awaken in him the sense of its need and worth, and awaken an ambition, a determination to get it. This is the line of work on in getting our young men and young women educated.

So with faith, Jesus tells them what a valuable asset it is in life; what you can do with it. He said, "I have faith as a grain of mustard seed ye would say to this sycamine tree, Be thou rooted up and be thou planted in the sea; and it would obey you." That is what it will do for you. It is so use for a young man to yawn and stretch his arms over his head and say, "I wish I had an education." It doesn't come that way. The way is open if you want it bad enough to get it. So with faith. Your faith is not going to be increased like a child blows up a rubber balloon. But you can have it if you want it bad enough. Like the disciples we make requests for

a good many things that we never really care about. It doesn't distress us that we haven't them, and we never look to see whether our prayer is answered. Jesus put asking and seeking and knocking in the same sentence, and in the same class. If you ask for a thing you will get it if you want it bad enough to seek and knock. Otherwise probably not.

When the disciples ask for an increase of faith, Jesus virtually says, You are on the right tracks; you are warm, but you are not hot. And he seeks to encourage and intensify their desire by telling them what it will mean to them, what it will do for them, and what they will be able to do because of it. It means the transforming of their lives from weakness to power; putting them into position to render service which was unknown before and undreamed of. It means the uprooting of old institutions, the removal of insurmountable obstacles, the accomplishment of results in the kingdom of God and in the world which were hitherto impossible.

We need to ask ourselves if we are satisfied with our present attainment in Christian life and service. Are we fulfilling our Christian mission in the world? Are we weak today when we might be strong? Are we properly representing the Lord Jesus Christ? Are we doing what he expects of us and what the world needs from us? Is our failure due to our diluted and weakened faith? Do we really desire the faith that removes mountains? Do we believe that it is desirable and possible? Are we willing to pay the price?

THE ANSWER OF JESUS

We have not yet come to the real answer of Jesus to this request of the apostles for the increase of their faith. And the answer does not lie on the surface, but it is in those verses which follow. Jesus had a way of giving his teaching in a story or illustrations. So he does here. He says, "Which of you, having a servant plowing or keeping sheep, that will say unto him, when he is come in from the field. Come straightway and sit down to meat; and will not rather say unto him, Make ready wherewith I may sup, and gird thyself and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank the servant because he did the things that were commanded? Even so ye also, when ye have done all the things which are commanded you say, We are unprofitable servants; we have done that which it was our duty to do."

Remember this is the answer to their request for an increase of faith. After telling them how powerful and how desirable faith is, he tells them the way it comes. After inciting them with strong desires for it, he points the way to its attainment. Here is the road, if you follow it, you will reach the place you are seeking. It probably took them sometimes to take in or work out this answer. It was a cross word puzzle that was well worth working out and they did it to the glory of God and his church.

The answer is this: Faith is the possession of the servant. Faith is always and evermore an instrument of service. It is possible only to one who is willing to accept and occupy the position of a servant. Power that belongs to faith comes not by self-assertion but by self-surrender. The increase of faith, the very beginning of faith is by submission to God in Christ. The man who is willing to take the servant's place, who fulfills the office of a servant, who assumes no airs, who makes no pretensions, who accepts his commission simply as a servant of Jesus Christ, to him the road to faith and power is open. There is no limit and no end put to his usefulness and attainments. The world and the Word are full of illustrations and proofs of it.

Notice the short prayer of Elijah on Mt. Carmel: "Jehovah God of Abraham, Issac and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Jehovah, hear me; that this people may know that thou art Jehovah God, and that thou hast turned their hearts back again." It was his keeping the position of servant that brought the pow-

er. And those who go forth in the spirit of Elijah, will go forth with his power. It was the fact that Moses was "the servant of Jehovah," his constant title, that made him "mighty in word and in deed." The only failure on his part was due to his forgetting this on one occasion when he assumed the place of master, and said, "Shall I bring water out of the rock for you?" For this he was never permitted to lead the people into the promised land.

All nature is written over with demonstrations of this truth. The laws of nature are the ministers of God to them who discover and obey them. It is obedience to them that makes all progress and puts the forces of the universe into the hands of man. But it is only when man is servant that he is sovereign. He is omnipotent when obedient. He is impotent when disobedient.

There is no lesson we more need to learn than this of the servant's place in the kingdom of God. He is Jehovah and his glory will he not give unto another. But all power is at the disposal of the man who is willing to be nothing more nor less than the servant of God. It is not an easy lesson to learn. And some of us have to learn it over and over again. Our failures are sometimes our best teachers, because they bring us back to the humble place of servant. Our danger often lies in our success. For when we have been greatly blessed we are prone to forget God, forget that we have been used of him, and that the power and the glory are all his. When we have had great success, when we have been greatly blessed and used of God, when we "have done all the things commanded", we should not be lifted up, but say, "We are unprofitable servants, we have done only our due."

Faith is mutual. We must trust God, and we must be such as God can trust. The reason we have not done more, that we are not now doing more, is that God cannot trust us with too much success. We are so easily turned. Our faith and our usefulness would be greatly enlarged if we were only mindful that we are servants of God, and were willing to take and keep our place as servants, doing his will, ministering to him and to others only in his name.

I AM DEBTOR

Paul's obligation to give the gospel to all men comes from two causes. And in this there is no difference between him and us. The first source of his obligation is his relationship to God; and the other is his relationship to people. That is to say our obligation is two-fold, we owe it to God and we owe it to the world to make known the saving grace of Christ.

See how Paul traces this obligation in the first chapter of Romans. He speaks of himself as "the servant of Jesus Christ, called to be an apostle, separated unto the gospel of God." A servant is not a hired man who may throw up his job and quit whenever he gets tired, or when the work or terms of service do not suit him. This is a slave, the property of another, who owes himself, his time and his labor all to his owner. We are his for he hath made us and not we ourselves. We cannot choose our own work or our own way, but we owe it to God to do the thing for which he has bought us and which he directs us to do. This is a commonplace in our teaching which we have not yet made common in our practice.

Our task, like Paul's, is not hard to find. We may know definitely and positively what he wants us to do; called to be an apostle, which word means literally a missionary, one sent on a mission. Then he defines it more specifically when he says, "Separated unto the gospel", our distinctive and distinguishing task. It may be said that the whole plan of God for our lives is the making of more Christians and leading them to the most complete obedience to Jesus Christ and conformity to the will of God, Mt. 28:18-19.

This is a task for which God has made long and careful preparation of which Paul speaks when he says, "which he promised afore through his prophets in the holy scriptures." It is a long cherished purpose of God toward which he had

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been working in the period of preparation through the centuries; for which he had sent prophets in all the ages, and for which the whole of the Old Testament is preparatory. The testimony of Jesus is the spirit of prophecy.

Not only so but these prophecies have now been fulfilled for Paul says, "His Son was born of the seed of David according to the flesh, and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection of the dead." Now this gospel embodied in prophecy and fulfilled in the coming of Christ, his suffering and death has been committed to the stewardship of men. God has committed the whole purpose of creation and redemption, all his designs in the making and saving of a world to the faithfulness of men. Here is God, after all the preparation and after the sacrifice of his Son to accomplish his purpose, committing that one eternal purpose into the hands of men for its fulfillment. It is enough to make angels wonder and the universe to tremble to its foundations when God is trusting to men the fulfillment of his sole purpose in the making of the world. Never a ship sailed from any port with a cargo like this. All of God's plans for a lost world, for the rebuilding of the world and the reconstruction of the whole race committed to one emprise. It is a responsibility sufficient to make any Christian stagger. We cannot escape it. We are servants of Jesus Christ, separated unto the gospel. It is on us whether we are aware of it or not. God's purpose, his honor, his all are committed to our keeping; and there is no way to get from under it but to carry out his commission. We are debtors.

The other source of obligation is our relationship to men. Our obligation is to them, because we have what belongs to them. Paul says this "grace and apostleship is for obedience of faith among all the nations for his name sake." That is the purpose of its being committed to us, is that all nations may be brought to obedience of Christ through faith in the gospel. Over and over the Israelites had been told that it was a small thing for God to bring the redeemed of one race into the fold, but that his dealing was to be with the whole world, and they were to be the instruments of his salvation. The servant of Jehovah was their distinguished title. It was in no way the purpose of God to limit his grace to a few. These few must be his agents for getting it to those for whom it was intended. The gospel is the power of God to every one that believeth, to the Jew first, and also to the Greek. The gospel did not originate with us. We are merely recipients and not the authors or owners of it. No race or class can limit its benefits. It is for Greek and barbarian, wise and unwise. It is theirs as truly as it is ours. If we withhold it from them we are taking away from them that which is theirs. The Asiatic and the African have as much right to it as the American. It is his. And as long as we have it and they have it not, we are their debtors.

It is not only theirs by right, but they are greatly in need of it. The latter part of this first chapter of Romans describes their need. The fearful condition of immorality, of ignorance, of bestiality is proof of the need. There is no way out for them except by the way of the gospel. The hope of deliverance from sin, the opening of the gates of the kingdom of God is alone by the preaching of the gospel of Jesus Christ. We have it. They have it not. And they will perish forever without it. We are their debtors.

We need not talk about the debt on our boards. It is our own personal debt that concerns us. The only thing that an honorable man can do is to lay himself out to pay the debt. Indeed it is the burning, consuming desire of the Christian to fully meet the obligation. Paul says, "I long to see you." He was eager to go on to those places not yet reached. He says, "I oftentimes purposed to come unto you." And he never rested, until he did it. The unpossessed land is still before us; the unfinished task is still with us. The obligation is now upon us.

SACRED SONG AND SINGERS (Ernest O. Sellers.) Reformation to Modern Times

LUTHER

Sacred song entered into its proper position of influence and power at about the time of the Lutheran Reformation. The renaissance brought a revival of music along with the other arts to the western world. The invention of printing was preceded by the adoption of the fundamentals of our present system of music notation and at once there came about a wonderful musical development.

When musicians could record their ideas by the use of a common, understandable medium and at the same time widely and cheaply disseminate these ideas by the use of this new process of printing, then composers began to enter into their proper sphere of influence.

The art and science of music along with the birth and work of master musicians from roughly the beginning of the sixteenth century to the nineteenth equalled or excelled by many times any like period of history.

It was Luther who made such great use of the God given, instinctive love of music so talent in human nature. He encouraged his audiences and followers to sing. This he did not alone because he was himself a skilled musician, a lover of song and a composer, but because he recognized the influence of music upon the emotions and wills of men and also its value as an expression of worship and praise.

So great was the impression he thus made that Cardinal Cajetan said: "By his songs he has conquered us." Another said: "The whole people is singing itself into the Lutheran doctrine." Luther had a high regard for quality as well as quantity and was the author of probably not over twenty-five hymns, the greatest of which, by common consent, is, "A Mighty Fortress Is Our God." This hymn is based upon the thirty-sixth Psalm and his own conflicting experiences. It is one of the world's greatest hymns.

He gave to the people a hymn book (1524), "So that God might speak directly to them in His Word and that they might directly answer Him in their songs." It was this body of hymns that was the Protestant support during the "Thirty Years' War," ending in 1648.

II. PSALMODY

Contemporaneous with Luther was the rise and development of "Psalmody," that body of sacred song that is composed of the metrical version of the Psalms though other paraphrases and portions of the Scriptures were used.

Clement Marot, court-poet to Francis I. (1515-1547) of France, is generally credited with the origin of this class of hymns. This is that period of history when Luther stirred all of Europe, the Huguenots were at grips in France and Cardinal Wolsey was running his course in England.

Marot suffered much for his Protestant principles. He began to versify the Psalms in 1533 and in 1542 was compelled to flee to Geneva, Switzerland, where in 1543 was published the Genevan Psalter, a book that is even to this day exerting its influence as can be seen by examining any standard church hymnal.

John Calvin later had the book revised and clarified and it has passed through many subsequent editions. "Take it for all in all, it is doubtful if any book of praise—the original Psalms alone excepted—has ever had so important a mission or excited so great an influence."—Breed.

This type of song soon spread to England and Scotland and is today still alone sung by a large body of the Presbyterian churches. It was brought to America by the Pilgrim and Puritan Fathers and the first book of any sort to be published in this country (1636) was known as "The Bay Psalmist." Like European psalmody this too has seen many editions and revisions.

Modern hymnology lacks the virile, spiritual tone of this great body of praise, divinely inspired and we could wish no greater blessing than a revival of Psalm singing, to be sprinkled through,

or used in connection with, our gospel songs; for of course we recognize the lack of the gospel message in the Psalms.

MODERN MUSIC

Music has now entered upon a new era. Two clear but diverging lines can be traced. Beginning with the great masters, Mozart, Beethoven, Bach, Handel and others, music becomes a free art no longer chiefly used by nor under the control and influence of the Christian religion.

The rise and development of the opera (16th and 17th centuries) and the development of the orchestra with various other musical forms of expression also helped to place music in its present high state of development as one of man's greatest, perhaps his greatest, artistic achievements.

Music today has become what is called a "free art." It follows its own development and expression quite apart from its religious, social or militaristic uses: used in these relations, it is termed an "applied art."

Along with this growth, and complimentary or supplementary to the growth of music as given us by the great composers of the Opera and instrumental music, there has been given to the world some of the greatest of religious musical productions. Among such we have but to mention Handel's Oratorio, "The Messiah" (1742). It is doubtful if ever music has attained to greater heights expressive of artistry and inspiration than is to be found in these and similar compositions in their welding of great spiritual messages with the best and finest of musical attainments.

In the realm of hymns and other sacred song, we will have more to say when we study the great hymns of the Church which began with and followed the so-called "hymnological reformation" inaugurated by Isaac Watts.

EVANGELIST T. T. MARTIN To Mississippi Baptists

I wish to call upon any Baptist Brethren and Sisters of Mississippi to thank our Father in Heaven for, and to rejoice over, the men who are teaching God's word to our Baptist young people in the Baptist Schools of Mississippi.

First, we have R. A. Venable as teacher of the Bible in Clarke Memorial College at Newton. There is no greater Bible scholar in America. Then there is S. A. Wilkinson teaching the Bible to the young women in the Baptist Woman's College at Hattiesburg. I have heard in different parts of the state, glowing accounts of his work as Bible teacher in that great school.

In Mississippi College we have had for some years that unusually able teacher and preacher, M. O. Patterson. Every time I think of his being there, I have rejoiced and thanked our Father in Heaven. And now he has associated with him in that great work my noble classmate, A. C. Watkins. There is no sounder, more consecrated man among Mississippi Baptists.

And last we have as teacher of the Bible in Blue Mountain College that brilliant Bible scholar, E. B. Hatcher. The greatest book I have ever read on the inspiration of the Bible is "The Young Professor" by E. B. Hatcher. It has been out of print for sometimes, but I have succeeded in arranging to have it published again. It ought to be sold by the hundred thousand.

Consider what a blessing we Baptists of Mississippi have in having these men to teach God's word to our young people. There isn't the smell of the fire of destructive criticism nor of Evolution upon the garments of any one of them. The Baptists of no State in the Union have a staff of Bible teachers the superior of these, if they have their equal.

Fathers and Mothers should rejoice and be grateful to our Father in Heaven that their children off at College are safe from error under these great, sound teachers. And the Baptists churches of Mississippi should be deeply grateful that their young preachers are under such Bible teachers as we have in Clarke Memorial and in Mississippi College. Blue Mountain, Miss.

WHAT IS THE MATTER WITH OUR SCHOOL SYSTEM?

Number 14

About the sacredest thing and the highest priced thing in the world of business and industry is Initiative. Intelligence, Information, Industry, Integrity, Initiative, but the highest priced of these is Initiative. For more is lost by indecision, than by wrong decision. Standard Dictionary defines "Initiative" as the power to start. Men are undecided because they have not the power to start. They wait patiently for some one to "crank them." What they need is a self-starter. Employees wait to be told. Their income is small because they can do ONLY what they are told. The man who has to do the telling gets a large part of the profits which would go to the doers, if they knew how to start the things they do. Business and Industry are willing to pay a high price for Initiative. Success and fortune wait on Initiative. "A good beginning is half the battle," and the one who can begin something gets as much glory and reward as the many who do the hand to hand fighting.

I have said this by way of introduction to bring to say: Our school system does not develop Initiative. On the other hand it rather cultivates inertia and laziness. The common schools are being better taught than any other part of the system, and yet these children are often whipped for "starting something"—and being a self-starter. They are commanded to "quit and be still." Hence they develop into quitters instead of self-starters. Activity is a law of life and the child wants to start, wants to go, wants to do. He gets up early and gets busy starting something. This is nature. This is his "Initiative". This is his "Divine Urge". We teachers and parents will recognize it, cultivate it, develop it, when "he is older he will not depart from it." He will continue to rise early and "start something". He will not want to sleep until the sun is one and two hours high, but like the Great Master he will "rise up early, while it is yet dark, and go up into a mountain."

Now, why do school graduates lose initiative? "There is a reason". It is simply this—they are trained to wait to be called on. The horn must blow, the bell must ring, or some one from without must call. The writer was educated under a system where the classes must meet at 5 A. M., whether it was hot or cold, and these classes had no one to call them. By their own initiative they must be in class room at 5 A. M., and were told no one was "fit for the kingdom" of teachers who did not do this, and many believed it and were saved, saved from late hours, wasted moments, lost opportunities. And this is just what business and industry want—and are willing to pay for it. For twenty years the senior Armour was at his place of business in Chicago at 3 A. M. ready to "start something". Do you think he would have done this if he had been educated in a school where the first class is called at 9 A. M.?

The school that requires students to begin to meet duties at 5 A. M., and keep on meeting them at 9 P. M. is developing Initiative and Industry too much needed I's. The writer lives in south of the cow pasture of A. and M. College. About 3:30 A. M. each morning, seven mornings each week he can hear the voice of some boy driving up the cows to milk. These are the students who are training to start things, and who in after years will continue to start things, and start themselves, while their less fortunate school mates who are still asleep at six will be found asleep on the job. They will be seeking a Government job which "calls" them at 9 A. M.—glad to get a living wage, and be "bossed" by the self-starters. Just as "an ounce of prevention is worth a pound of cure, so an ounce of initiative is worth a ton of "fellowship". Let's organize our schools with a view of developing Initiative rather than with a view to marks, "getting by", making "units" and passing "zams".

—G. T. Howerton,
Starkville, Miss.

BACKWARD ASSOCIATIONS COME FORWARD SIGNIFYING MUCH FOR FUTURE

(Frank E. Burkhalter.)

Indicative of the readiness of thousands of unenlisted Baptists of the South to line up with our regular organized forces for the extension of the Kingdom of God in the world when they are properly approached and informed, Bro. M. M. McFarland, state conservation and enlistment worker in Kentucky, relates how two of the most backward associations in that state are coming forward in a beautiful way in their support of the regular denominational program.

One of these associations, calling itself an association of United Baptists, has been principally missionary and has given nothing to the 75 Million Campaign causes save \$35.00 which went as a special offering to the Orphans Home. A year or so ago the association named a committee to recommend plans for raising funds with which to employ a district missionary, and another committee was named to investigate the scriptures and bring in a report on the scriptural plan of finances.

At this year's meeting of the association the work of the General Association of Kentucky was endorsed, a representative to attend the sessions of the General Association was chosen, and a committee was named for the year that amounts virtually to the creation of a district mission board, though it does not bear that name. The West Kentucky Association, which has been the seat of the Gospel Mission movement for years, The Baptist Flag having been published within the bounds of that association, gave Bro. McFarland a good hearing on the 1925 Program of Southern Baptists and adopted that program unanimously. Under the leadership of faithful and aggressive pastors this association has been won from its Gospel Mission attitude to one of co-operation with the organized work, less than \$200 having been contributed by the churches of this association to Gospel Mission work during the past year. The association still has a report on Gospel Missions each year. There are 36 churches in this association with a combined membership of between 4,500 and 5,000, and the churches reported 349 baptisms for the year.

Inasmuch as one of these associations is located in the eastern part of the state and the other in the western part, it seems that the development is typical.

There are hundreds of thousands of white Baptists in the South holding membership in regular co-operating churches. If these non-co-operating associations can be won to assistance in carrying out the great missionary, educational and benevolent enterprises embraced in the 1925 Program, then surely the task of enlisting the unenlisted members of our regular co-operating churches is not a hopeless task.

The date for the every-member canvass of the churches in the support of this program is November 30; December 7, though of course, a lot of preliminary educational and enlistment work must be done if this canvass attains the largest results.

BIBLE STUDIES

(By C. M. Sherrouse.)

"And God spoke unto Noah and to his sons with him, saying; And I, behold I, establish my covenant with you, and with your seed after you; and with every living creature that is with you, of the fowls air, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood, neither shall there any more be a flood to destroy the earth. And God said, this is the token of the covenant which I make between me and you and every living creature that is with you for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between

me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud; and I will remember my covenant, which is between me and you and every living creature of all flesh, and the water shall no more become a flood to destroy all flesh. And the bow shall be in the cloud, and I will look upon it that I may remember the everlasting covenant between God and every living creature of all flesh upon the earth. And God said unto Noah, 'this is the token of the covenant which I have established between me and all flesh that is upon the earth.' Gen. 9:8 to 18.

"Noah found grace in the eyes of the Lord," and "Noah was a just man and perfect (upright) in his generation, and Noah walked with God." (Lived well pleasing to God.) Gen. 6-8-9. Because of this God made the covenant with him as representative of his seed, and of "every living creature of all flesh which was upon the earth." There being no conditions, or requirements, of his posterity, who with all living creatures, were beneficiaries of this covenant, is it not, in this respect, a type of the covenant of gracious redemption.

UNION MEETINGS

By Dr. J. W. Porter in The Baptist Monthly Magazine

(The following article by Dr. J. W. Porter appeared in The Baptist Monthly Magazine, June, 1924. It is offered to The Baptist Record for publication by W. A. Sullivan.)

"Shall two walk together except they be agreed?" Amos 3:3.

By common consent, Christianity is confronted with a crisis. Every denomination has its peculiar peril. Baptists, with whom this article is chiefly concerned, present no exception to this delicate and dangerous situation. Perhaps, the greatest hindrance to the peace and prosperity of our Southern Baptist Zion, is the menace of the Union Meeting. Even the consuming curse of Modernism will not, in the end, prove as destructive to Baptists, as the withering blight of Unionism. We can, and God willing, we will conquer the monster of Modernism, but could Union meetings become the rule with Baptists, they have already signed their death warrant. Fortunately, Modernism is recognized by Southern Baptists, generally, as a cultural form of infidelity, and modernists as the avowed enemies of the once delivered faith. Unfortunately, Unionism is esteemed, by not a few, as the result of boundless love and superlative piety. The average modernist realizes and is conscious of the fact that he is an enemy of the Cross of Christ, while the Baptist advocate of the Union meeting is blinded by the ill-fated illusion that he is loyal to Christ, and therefore, a friend of his denomination. Many of these Baptists unionists—a contradiction of terms—seem to really believe themselves true to their denomination, and that their meetings advance Baptists interests. Undoubtedly, their motives are good, and just as surely their judgment is bad.

By common consent, the results of Union Meetings have usually proven disappointing. A comparatively small number of those who profess conversion in Union Meetings ever connect themselves with any church. The preaching in the meeting where they are converted either discounts or denounces denominationalism, and hence, their unwillingness to unite with any particular denomination. The Union Meeting is inevitably calculated to cheapen the churches and to discount all contention for the once delivered faith.

Such a thing as a "Union" Meeting, in the sense in which the word is usually employed, is an absolute impossibility. Obviously, there can be no union of diverse parts. Only things which are equal to each other can equal the same thing. The various denominations do not equal each other in doctrine, or polity. To the contrary, they differ fundamentally, even on the plan of salvation. They cannot, therefore, constitute a union, or engage in a "union" meeting. There

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may be a "union" meeting of Baptist churches, but there cannot be a union meeting of Baptists and other denominations, or of other and different denominations with one another. We may unite a man and a woman, but not a man and a monkey, evolutionists to the contrary notwithstanding. But granted, for the sake of argument, that a union meeting was possible, it would in our judgment, be unwise. The objection to union meetings are many and insuperable.

Every Union Meeting is a deliberate compromise of what one or more denominations believe to be the truth. In every union meeting, there is an express or implied agreement that distinctive doctrines shall not be preached. When Baptists enter into a union meeting, they do so with the clear understanding that one, or more of their doctrines are to be suppressed. The distinctive doctrines that are suppressed are not only vital, but constitute their chief apology for their existence. If the truths held by Baptists are not essential for their very existence, then they cannot justify their existence. To suppress these truths is to forfeit their right to exist as a peculiar people. To compromise truth is, at least, a partial renunciation of that truth.

No gentleman, much less a Christian, will preach a distinctive or divisive doctrine in a union meeting. Such an act would not only be a breach of courtesy, but bad ethics. We do not hesitate to say, that were we to enter a union meeting, which we have never done, and never expect to do, we would "tote fair", and studiously avoid anything concerning Christ or His truth, that could be construed as controversial. If it is a fact—that certain distinctive doctrines shall not be preached in a union meeting, would it not be well for all parties concerned to enter into a written agreement as to what particular doctrine shall be preached, and especially what particular doctrines shall not be preached—would it be more reprehensible to sign an agreement not to preach a certain doctrine than to tacitly agree not to preach that doctrine?

It goes without saying, that matters of principle should not be subject to compromise, with or without notice. No principle was ever settled by compromise. The famous Missouri Compromise only delayed and intensified the final conflict. The last limit of compromise is the crucifixion of Christ in the house of His professed friends. Such a catastrophe, were it not a fact, would be unspeakable, and well nigh unthinkable. To avoid such a situation, we prefer to do the work we believe God has given to Baptists, in a way which we believe will be well pleasing to Him.

A union meeting is a flat contradiction in purpose and effort. Granted that all are united in a desire for the salvation of souls, Baptists believe that every one who is saved, must be saved by grace, through faith, and that not of himself, but the gift of God. Another denomination engaged in the meeting believes and prays that men may be saved by grace and works. Still another denomination will hope and pray that men will be saved by belief and baptism—that is by a historic belief that Jesus is the Son of God, and immersion for the remission of sins. Perhaps a majority of those "united" in the meeting will hope and pray and work that those who are converted in the meeting will be buried with Christ in baptism by sprinkling. In the same meeting and at the same time, Baptists will hope and pray that all converts will follow Christ in baptism in His own appointed way, with the undying conviction, that there is only "one Lord, one faith, and one baptism." Obviously, those engaged in this alliance, misalliance, are at cross purposes, and cannot be agreed in faith, purpose, and prayer.

The union meeting implies and acknowledges the truth of the church-branch theory. Certainly, Baptists would be unwilling to engage on terms of equality in church work with other than scriptural churches. The fact that they enter such a union, should be conclusive evidence, that they regard the denominations with whom they unite as New Testament churches. The present craze

for union meetings is the natural and inevitable result of the church-branch theory. The man who favors this theory must of necessity favor union meetings. As a matter of fact, why should he favor any other kind? A little investigation will, we believe, reveal the fact that all believers in union meetings, believe in this fanciful theory. Their conclusion is incontrovertible; their error is in their premises.

Obviously, no one can hold their view and consistently oppose church union, at all costs. If the different doctrines are all of equal merit, and they must be, if the destructive church-branch theory is true, then why allow any of them to stand in the way of church union? If sprinkling equals immersion, and if immersion for the forgiveness of sins equals believer's baptism, then Baptists are scarcely less than criminal for contending for the immersion of believers, at the cost of church union. The truth is that the consistent carrying out of the church-branch theory means the disappearance of every Baptist church in the world. In spite of this the union meeting puts its seal of approval on the church-branch theory. It was true; it is true, and evermore will be true that that "there is one Lord, one faith, and one baptism"—no more, and no less. It would be just as unreasonable to say that there are two baptisms and two Gods as to say there are two faiths. The faith of the different denominations are radically and vitally different, and hence they cannot be all in the "one faith", and therefore cannot all be New Testament churches.

If Baptists can consistently and conscientiously engage in union meetings, there is no reason for their separate existence. If Baptists can unite with other denominations in preaching the gospel for several weeks or months, why not indefinitely? If Baptists can willingly suppress their distinctive doctrines for a season, why not for all seasons? If church union is good for five weeks, why not for five years? Every argument for union meetings is an argument for church union, by suppression, cancellation, and compromise.

We may as well learn at first that differences cannot be eradicated by pretense, or denial. And while no one regrets more than the writer the deplorable conditions among Christians, deception and dissimulations are even worse than division. And just here it should be said that not a few Baptist preachers go into union meetings against their judgment and conscience. By a specious process of reasoning, they bring themselves to believe that both themselves and their churches will suffer by failing to enter the meeting. A prominent Southern Baptist minister, who with his church, recently engaged in a union meeting, said: "I am going into the meeting, but I would about as soon take carbolic acid, as to do it."

In other words he preferred getting into the band wagon than to taking chances of getting run over. My answer to such a course of conduct is that the whole question is one of principle and not of expediency. In our day on more than one occasion, the attempt has been made to force us into a union meeting, but we have steadfastly refused to be cajoled, or coerced into these enterprises. If union meetings are wrong, then no Baptist minister should under any circumstances become a party to such a wrong. If he is right, if needs be, let him stand alone and fight there, and if necessary, die there. Better be loyal to God and His truth than to appease a few liberal minded church members, and gain the good will of the multitude—

"Perish policy, perish cunning,

Perish all that fears the light,

Turn from man and look above thee,

Trust in God and do the right."

It is evident that charitably and religiously inclined people are going to be flooded with appeals for help for all sorts of philanthropic and missionary enterprises, many of them with very plausible pleas. This tends to confuse the mind of many people and possibly dissipate their efforts to help worthy causes. The organized, or co-operative work of Baptists, and of other denominations is intended to safeguard people from

such appeals, some of them from utterly irresponsible people who render no account of their stewardship to anybody. Every dollar given by every person to our regular organized work is traced from the giver to the object for which he contributes. Certified public accountants every year go over all the books of all our boards and institutions and these reports are published in the minutes of our conventions. You may know where your dollar goes and what it does. Furthermore it is the purpose of our denominational boards to minister to every form of need, bodily, mental and spiritual. Our work covers a large part of the world in many countries. If you want your money to do the most good and if you want to hear from it and know what it does, then put it into our own Southern Baptist work, and don't waste or dissipate it by scattering it in other places. If you wish to designate it for any one particular form of service, you may do so, but it is better to put it into the whole denominational program.

In many a city business office you will see a card with this inscription: "We are members of the Associated Charities." It is the protection of the firm against solicitors and beggars of all sorts and sizes. If a person or firm is a member of the Associated Charities, this means that he is a contributor to all charity objects through the association. He is thus trying to fulfill his obligation to the poor and needy by giving through an agency which has surveyed the field, located the needs and is making an intelligent and organized effort to supply them. What he has to give to these objects is most wisely spent through these agencies. In the same way a man who gives his money through the church budget and thus through the denomination's co-operative boards combining with others to do his work effectively, is giving it to objects which have been carefully surveyed and approved as worthy, is making his money bring the most and best results. At the same time he is in this way protected against the appeals of outside organizations or individuals who are not responsible to anybody and whose use of the money or whose worth are unknown to the man who gives it. To give through your own church and your own denominational boards is your best protection and guarantee against being exploited.

Mr. P. H. Strickland, Superintendent of the Organized Class Department of the Sunday School Board, died last week in Nashville, Tenn. He was 47 years old and seemed just at the beginning of a great life work. He was the son of Captain P. H. Strickland and was born at Center Hill, DeSoto County, spending his boyhood and youth in North Mississippi and West Tennessee. His father was a great teacher and his sons inherited his capability. Mr. Strickland attracted attention by his successful management of a great Sunday School in Memphis and was induced to give his life to the Sunday School work. He had developed the idea of organized classes along lines of practical and denominational work until they have become agencies with unlimited possibilities of service. Every year he has superintended a great South-wide convention for organized classes and more recently had launched them out on a soul saving campaign. He will be greatly missed, and we share the loss of those who loved him.

Gernal Feng who is a Christian, having, it is said, 30,000 Christian soldiers under him, seems to be the leading spirit in the new provisional government in China. Dr. Sun Yat Sen who has been a ruling spirit in Canton is also a Christian, and is now said to be on his way to Peking to participate in the new government.

Pastor B. C. Cook has arranged a week's program at Sardis to celebrate the opening of the new Sunday School Annex. The list of the speakers include the names of Messrs. Charles Moffatt, J. E. Byrd, D. M. Nelson, J. R. G. Hewlett, A. J. Wilds, B. P. Robertson and P. I. Lipsey, for separate days.

Mississippi Woman's Missionary Union

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 MRS. I. L. JOHNSON, *Training School Trustee*, Hattiesburg
 MRS. W. J. DAVIS, *Margaret Fund Trustee*, Jackson

MRS. HENRY P. BROACH, *White Cross Work, Marshal*
 MRS. FRED HAMMACK, *Mission Study Leader, Flora*
 MRS. HENRY F. BROACH, *Personal Service Leader, Meridian*
 MRS. R. B. GUNTER, *Stewardship Leader, Jackson*
 MISS M. M. LACKEY, *Editor W. M. U. Paper, Jackson*
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MRS. W. J. PACK, *5th District, Laurel*
 MRS. E. W. HEWITT, *6th District, Summit*

"Let the whole earth be filled with His Glory."

I WONDER—

If we as members of the Woman's Missionary Union really do want to see the fulfillment of our Watchword?

I WONDER—

Why only 179 societies out of an even 800 returned to your Secretary the blank sent out nearly a month ago. It seemed so important in the office that we should have these returns. The information asked for was easily procured from each Society, and it would have taken less than ten minutes to have attended to the matter.

I WONDER—

Why so many of the blanks that were returned asked the meaning of "Alabaster Box," and "Emergency Women." It made us question as to whether we are reading our Royal Service as it comes from month to month. The last several months issues have discussed these two topics so splendidly and illuminatingly.

I WONDER—

If as members of our local Societies we really READ the year Book? Many letters come asking for the information that is laid down in this book; such as the duties of Stewardship Leaders, Personal Service Leaders etc.

I WONDER—

Why such a number of churches and societies are hoarding the funds that would have swelled our report considerably for the Convention. This note is put here because of the number of organizations that have said, "We have part of our Campaign money, but we want to hold it till we get it all." Beloved, a few dollars from each of us would have brought relief in a great way to our Boards.

I WONDER—

How many women read this Page in the Baptist Record?

I WONDER—

If you think your Secretary has turned pessimist. Not a bit of it. We are so full of thanks for the blessings that have been ours this past fiscal year that we want all to join us in singing, "Praise God from whom all blessings flow." But sometimes heart searching questions will help us; and we may help our neighbor who does not read by passing them on. We can certainly help our society by reading them aloud next time we meet.

OBJECTS FOR 1924-25 LOTTIE MOON CHRISTMAS OFFERING ;MINIMUM AIM—\$50,000.00

Sunbeams

Completing Girls' School Building, Schiuchow \$2,500.

Royal Ambassadors and Girls Auxiliaries.

Land and wall for Boys' School, Yangchow, \$1,500.

Furnishing Girls' School, Shiuchow, \$500.

Total \$2,000.

Young Women's Auxiliaries.

Medical Missionary's Residence, \$3,500 (Lai-chow.)

Land for This Residence \$700.

Total \$4,200.

Young Missionary Societies.

Yates Academy Compound, Soochow, \$20,000.

Foreign and Chinese Nurses, Home, Yangchow, \$6,000.

Home for Single Women missionaries, Chengchow, \$3,300.

High School Girls' Dormitory, Hwanghien, \$3,500.

Land for this Dormitory, Hwanghien, \$7,500.

Water Supply and Sewerage, Macao, \$1,000.

W. M. S. Total, \$41,300.

Grand Total, \$50,000.

Since its establishment in 1907, the W. M. U. Training School at Louisville, which operates in close affiliation with the Seminary, has furnished the Foreign Mission Board with 111 young women who have gone out to foreign fields.

Louisville, Ky., Sept. 22, 1924.

My Dear Miss Mather:

I am very happy and thankful to my Heavenly Father for the privilege, that I could come to America. I came not for earthly pleasures, but I came to learn what I need in my life for the future and how I can better serve the Lord. I will give my life for Him, who gave it to me for the Lord's altar of consecration. The harvest is big but the workmen are few.

We have in our poor native country that was so stricken in the great war not a W. M. U. school therefore I came to America that I receive the best what this world can give to me.

I would have come last fall but I had a hard time to get my passport so I came this spring in April. I was the first in Dr. and Mrs. Hale's home in St. Louis, Mo., I will never forget their lovely church members and others loving kindness who had done so much for me. I pray God's blessing upon them that He may give them plentiful return for what they had done for me and so for our missions at home.

For the summer time Mrs. W. C. James and the W. M. U. of Missouri were so lovely and had planned that I go to Ridge crest and spend my first summer in this beautiful place. I am very thankful to them for this privilege. I had here the opportunity to enjoy nature in all her beauty. My heart was full with thankfulness to my God that I could see always the beautiful mountains in the morning the sun rising, in the evening the sun setting and in the night the wonderful blue sky with the moon and the millions of stars. In them all, I saw that our God is powerful in His work in this beautiful earth.

I am happy, that I had beside the pleasures of the flesh the pleasures for my soul and that is, that I had the privilege of taking part in the first Y. W. A. camp. I am so glad, that I could know many dear American girls. Especially I cannot forget the last prayer meeting where we could feel the Lord near. Everyone's eyes were filled with tears when we saw that God's blessing was upon us. Then many young girls gave their hearts to the Lord and others consecrated their lives for the Master as mission workers. Those days were a blessing to me.

I am thankful to the Lord for the blessings of the past days and my first summer in America. And now I am glad that I can go here in the

W. M. U. Training School. I pray to God that He may help me in my school work. I put my weak hand in my Heavenly Father's strong hand that He may lead and direct me in the future as in the past, that He shall make me a useful instrument that He can use in His work. After finishing my school work God may help me return to my native country and will make me a blessing for some one I pray.

I am so glad and thankful to God that He has given to me His grace that I could know Him in my childhood that He gave me God-fearing parents and therefore I will consecrate myself in my young years for Him. Kathe Gerwich

MISSISSIPPI'S FIRST BAPTIST STUDENT CONFERENCE RECENTLY HELD AT THE WOMAN'S COLLEGE UNQUESTIONABLE MEANT MUCH TO OUR BAPTIST STUDENTS, TO OUR CAMPUSES, AND TO THE DENOMINATION

(By C. N. Travis, Former Student Chairman.)

Because of the prevalence of such exceptional fellowship, wonderful hospitality, unequalled inspiration, and genuine spirituality, I feel my inability just here to convey to the Baptists of Mississippi the true significance and ultimate good of our first distinct conference for Baptist Students of Mississippi, over which I had the privilege and pleasure to preside as the student chairman.

The Baptist students of Mississippi did put over this conference for the Master. When the first session began on the night of the 31st, almost 600 of Mississippi's select Baptist students gathered for their sessions of two days duration. From all indications, and from all the splendid letters which I have received from Baptists over the state, commending me for the successfulness of the Conference from the standpoint of my duties as student chairman, comments of those who experienced each session, establish the truth of the statement that no better program could be wished for by any of the other 12 states promoting Baptist student Conferences. Select student speakers from ten colleges of Mississippi, and a splendid array of inspirational speakers, have made our conference history.

More than 200 students from colleges outside Hattiesburg shared the benefits of the conference. Delegations from twelve colleges of Mississippi; namely, Blue Mountain, University of Mississippi, A. & M., M. S. C. W., Clarke, Hillman, Mississippi, Millsaps, Belhaven, Whitworth, Woman's College and State Teachers College joined hands to magnify Christ's cause on each campus of Mississippi.

Students from many colleges have already written me telling me of what the conference has meant to them, and words are not mine to use in expressing my appreciation to them for such heart-thrilling letters, as well as the many kind words written me by people interested in the welfare of the Baptist students of the state. I am so glad to say that if nothing more could have been accomplished than the winning of one student to Christ and the aiding of one student to select her life task, the conference would have been termed as epochal.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

PARIS

I would like to tell you how we organized a B. Y. P. U. at Paris where there never was one before, and only a few who had ever attended one.

My father ordered us twelve quarterlies. I had been raised in a B. Y. P. U. all my life and felt the need of one here, so I volunteered to be Secretary and to lead the first program as a Group Captain. Mr. Scott volunteered to be president, (he had only attended a union a few times) but father, mother and myself told him that we would help him out. I, then, secured volunteers on the program for the first night. We had a splendid program and each one did his or her part, tho most of them had to read. Mother conducted the "quiz" which was an eye-opener to them. We had five daily Bible readers the first night.

The second program was carried out in the same way, with twelve daily Bible readers. Then, after the program we organized and elected Group Captains. We named the group: Boosters, Youngsters, Pushers and Unity. We had forty members to enroll and then we ordered fifty more quarterlies.

The next program was rendered by the Boosters, which was enjoyed by all. We had sixteen Daily Bible Readers with eight new members.

—Eula Boxx.

OUR NEW FIELD: Eupora AND PHEBA

We began our pastorate on this field the first Sunday in September, but did not get moved on the field till the first of October. Arriving on the field, we found the home here at Eupora in lovely order, being newly repaired and partly furnished. The good women of the church had the living room completely furnished and the men had furnished the kitchen. The pantry was filled with good things to eat and the entire place was very inviting.

Everywhere we look we find happy memories and fruitful signs of the noble work done by Bro. and Mrs. Edmonds. They wrought wonderfully here and are held in high esteem in the two churches.

There have been ten additions to the church here at Eupora, eight by letter and two for baptism. At Pheba, the pastor is soon to hold a revival meeting. We ask that you pray for the Lord's leading throughout the meeting.

Our B. Y. P. U. work started off well. At Pheba we organized a Union with some eighty members. The work is under the general supervision of Brother L. N. Davis, the Prof. of Agriculture in the A. H. S. there. He is an efficient leader and there is a very fine interest in the work. At Eupora, Miss Sara Kil-

patrick, a graduate of B. M. C. and a teacher in the A. H. S. is the most worthy director of the BPU work. Under here leadership we have three Unions, a junior, intermediate, and senior. Mrs. Gray is the leader of the juniors, and Miss Louise Ray, a student of B. M. C. and a teacher in our A. H. S., is the leader of the intermediates. Like the Sunday School the three Unions meet as one in the opening and closing periods and render their programs in separate rooms. The interest is very very gratifying and the attendance good.

Our S. S. here at Eupora has Bro. O. C. Leigh at its head and it pulsates with growing life. Recently he took a religious census and from the data gained he has regraded and re-organized the entire school. A very fine corps of teachers has been installed and the work is growing.

Last Sunday, October 19th, was a great day with us at Eupora. We had Dr. W. T. Lowrey with us for both the morning and the evening services. At the morning hour he preached on "The Church, the Pillar and the Grounds of the Truth," and lifted our souls to a very high table land. Following the sermon the presbytery laid hands on brethren J. L. Taylor, T. C. Turner, J. A. Travis and Dr. W. H. Curry, ordaining them to the office of deacon. Following the service the pastor and wife had these and other deacons, Leigh, Hardee and Springer, with Dr. Lowrey to lunch. It was delightful fellowship. That afternoon brethren Leigh, Travis and Taylor motored Dr. Lowrey and the pastor out to Cross Roads Baptist Church where brethren Travis, Leigh and Dr. Lowrey delivered addresses in behalf of the S. S. of that church. The evening hour at Eupora was a good one. Dr. Lowrey preached on "Consecration to Service", and richly fed us.

Friday morning, October 24th, the workers of Webster County will meet in the Baptist Church auditorium of Eupora for the purpose of re-organizing the County Workers Conference. We are planning for a great meeting and looking forward to greater work in our county. Webster County has a noble band of preachers and other workers and a very fine spirit prevails in the work. By the grace of God we are going to keep "life in the wheels."

Our 75 Million Campaign bids fair to end well. We shall pay all the subscription of the Eupora church and then some. At Pheba we shall go our full strength. We are in for victory.

Blessings on the brotherhood,
Harvey Gray.

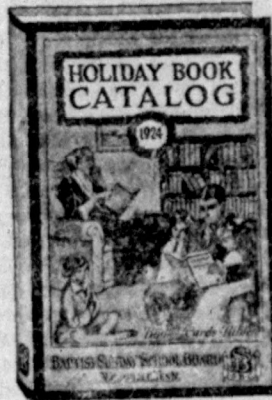
LINECREEK BIBLE INSTITUTE

Our institute beginning on Monday October 6th closed Thursday night.



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Several on program did not come but the Lord provided others to fill their places. So we had a great meeting. Brother W. A. Sullivan was to teach our institute but did not get there on account of sickness in his home. Brother R. L. Wallace was our Bible teacher. We studied the epistle of James. We found out that he is a great Bible teacher, and everybody was well pleased with his teaching.

The first day's work I led the devotional service. Rev. R. L. Wallace brought us a great message on Consecration. In the afternoon Rev. N. C. Hughes led the devotional service. We then had an address on the Sunday School by Fred Long.

Night session. Devotional service led by O. U. Rushing, sermon by N. C. Hughes. Tuesday, devotional led by N. C. Hughes. Sermon on the Lord's Supper by J. W. Hudson; Bible study led by R. L. Wallace. The evening session was led by J. L. Richardson, speaking on the power of Organization; Brother A. J. Wilds, on B. Y. P. U. and J. W. Hudson, on The Grace of Giving. Night session: Song by Moody Purvis; sermon by D. W. Moulder.

Wednesday: Devotional led by J. W. Winstead. Mrs. W. D. Cook spoke on the W. M. U.; Bible Study by R. L. Wallace. Evening devotional led by J. A. Palmer; sermon by N.

Hughes on Opportunity; Bible Study by R. L. Wallace. Night session: Brother J. L. Richardson spoke on Enlistment.

Thursday Morning: R. L. Wallace spoke on Evangelism; Bible Study by R. L. Wallace. Evening devotion led by J. L. Davis; Bible Study by R. L. Wallace. Night sermon was preached by H. L. McLaurine from Clarke College.

There was one lady who joined the church by baptism, one by letter. Prof. Moody Purvis and wife in leading the song service added much to the meeting. Many of our church members said they got more out of it than from a protracted meeting.

The church voted unanimous for another institute next year beginning on Monday after first Sunday in November.

—D. W. Moulder.

The teacher was trying to give her pupils an illustration of the word "perseverance."

"What is it," she asked, "That carries a man along rough roads and smooth roads, up hills and down hills, through jungles and swamps and raging torrents?"

There was a silence, and then Tommy, whose father was an auto dealer, spoke up.

"Please miss," he said, "there ain't no such car."—Exchange.

TO MY BIBLE CLASS AT MORTON

I take this opportunity to pen some thoughts that have come to me on the Sunday School lesson for next Sunday, and pass them on to the class and at the same time to express my sincere gratitude to the members of the class for their kind thoughts of me in my absence. There is a warm spot in my heart for those who, when the smoke of the battle of the contest had cleared away, were still standing by with colors hoisted and hearts ringing true.

May God bless each of you in your faithfulness and loyalty.

I am without help of any kind in preparing the Sunday School lesson, but this is an unusual lesson and I would like to impress upon you just one or two thoughts. This is not intended to take the place of the teaching of the lesson in any way, but it is just "By the Way."

In the first place most of us do not attach any importance to the parable of the prodigal son because we have failed to look for the way in which it can be made applicable to our own lives.

Because most of us cannot make the literal application we fail to make the moral application.

There are two or three ways in which we usually look at this lesson, all of them always pointing to the other fellow.

The first and most popular one is that it applies only to a young fellow who has inherited a large amount of money and starts out to sow a lot of wild oats. That lesson can be drawn from it but that does not prevent the application to the man who did not inherit any money or the man who is no longer young.

Another popular view of it is that it applies to the man who has wandered off and grown cold in the service of God. That lesson also can be drawn from it but that would not prevent the application to some who are still in the service.

There are three lessons I think it would be well for us to get each of us open for conviction and ready to wear the cap if it fits us.

The first is—Placing the correct values on the things of life. We have a young man who becomes of age and immediately demands his portion of the inheritance. Legally speaking, he was within his rights in asking for his share. Wherein then was his error?

Away off yonder on his horizon a star began to glitter. It grew brighter each time he looked at it. Satan was making a plaything out of him by painting the star of worldly pleasure brighter than the whole world of common sense. And so without weighing the matter and placing the proper value upon each, he went to the star. He left the real substance of life and went after a shadow.

The second lesson is the penalty for selfishness.

It was altogether out of the question for the young man to stay at home and enter business with his father or brother. He did not even speak of it. He took all that was given him and put it in his pocket and left. Left home, left family,

left friends, left native land even because he wanted to use what he had for his own selfish desires.

The rich fool spoke in his greed only to his own soul, leaving all others including God out of it. And in his folly he was called upon to release his hold upon his inheritance. The prodigal son follows it into poverty and want. And his inheritance slipped away until he was without even the necessary things of life.

The third lesson is the right choice.

So far as we know the young man's life ran smoothly until he became of age. And then he suddenly found himself at the parting of the ways.

Without pausing to think which road would lead him to all the blessing which his inheritance would bring him if rightly used, he took the road down which the star glittered.

There is one redeeming trait about the young man and that is that he came back. So it behooves each of us to ask ourselves the questions. Is there anything in my life that I have valued incorrectly? Is there anything in my life that is a part of the inheritance that God gave me that He expects me to use for the uplift of my fellowman and which I am selfishly using for myself? Have I come to the parting of the ways and taken the road of worldly pleasure and selfish indulgence? Am I using the inheritance that God gave me, including money—friends family—position and talent in the way that God would have me use them? And if so let us do just as the prodigal did because

"Away he cried with hands clutched full

Of gold he had not earned
Reveal and riot, hunger and cold,
Ere the lesson of life he learned
Then—thoughts of love and the father's home

That never knew loss or lack—The swine may feed or the swine may stray—The prodigal's cry is BACK.

Respectfully submitted,
Your Teacher.

BROWN HARRIS

Brother Brown Harris of Rockport, Miss., passed away to the great beyond October 3rd, 1924 at the home of his daughter in Sumrall, Miss., where he had gone only a few days before for a visit.

He was a member of the Galilee Baptist Church for many years and was a regular attendant at all its services.

The world is better, and life to many is sweeter because he lived and served with us. We thank God for the life he lived and the inspiration its memory affords. He leaves a wife, one son and three daughters to mourn his going. May the Lord be their stay during this trying time.

—M. P. Jones.

ENLISTMENT WORK

I want to heartily endorse what a county pastor has to say in the issue of October 23rd on the above subject, also to add a few observations of my own. I, too, think it

costing too much for the results obtained when in fact the enlistment men are so handicapped by not knowing just what their work is and the territory too large for one man to do justice by.

I had one of our best enlistment men with me last year at all four of my churches and when I introduced him, I took occasion to say, "I didn't know just what his duties were or what he was expected to do," and he heartily agreed with the statement. He made a heart to heart appeal at all my churches but nothing accomplished. At one of the churches two voted for the every member canvass and one voted against it, the remainder some thirty or forty not voting at all.

During the last seven or eight years I have had six of our enlistment men with me with about the same results. During these years I have only been able to get but two of our enlistment men to hold meetings for men in places where the work was sorely needed. While on the other hand I have known them to go to some of the larger town churches and hold meetings where a good pastor was in charge and well able to handle the situation. I want to issue a word of caution about our enlistment men, recommending appropriations to supplement pastor's salaries at "strategic points."

At one of our Executive Association Board meetings a year or two ago an application came before us for supplementing a pastor's salary by our State Board to the amount of \$800.00. This pastor was getting \$1,000.00, and a home free, for half time, and \$400.00 additional from this "strategic point" making \$1,400.00 and a home, while I was serving two county churches at a good deal less than half that amount and wasn't complaining either. Myself and one layman were the only ones that opposed it, and it was endorsed over our protest.

I asked the question why they were calling for so much, and the reply was, they only expected the State Board to grant about half the amount asked for, and if they didn't get enough for that pastor to remain there. I understand the Board did grant the \$800.00 asked for. I notice "A county Pastor" says it costs a little over \$11,000.00 for these Enlistment men. That amount would pay in full and supplement in part at least forty pastors in these "strategic" and needy, destitute fields, and I for another county pastor am in favor of some change being made in the Enlistment work.

Another County Pastor.

RESOLUTIONS

Offered by
W. H. Patton.

We reaffirm our faith in Constitutional government, and assert that the issue before the American people is not prohibition, but whether the greatest Democratic Republic in the history of the world can enforce its own organic law. We believe it can and will be enforced, and we here now accept the challenge of those who seek to defeat the purpose of the law or who would nullify the Constitution upon which it is

founded.

We pledge our full co-operation and support to all officers who are conscientiously performing their duty in the enforcement of law, and we call upon them to outline to the law abiding citizenship the ways and means by which such co-operation can be made most effective.

We urge the imposition of prison penalties upon the violators of prohibition laws as the most effective means for preventing the repetition of the offense, and we insist upon the use of the abatement provisions of the statute as a deterrent means of law violation.

Be it also resolved, that we favor and urge a definite program as follows:

"Agitation to arouse the minds of the public.

Education based upon facts.

Mobilization of all moral forces.

Subjugation by rigid enforcement of law, and the inflicting of adequate penalties for offenses committed.

Finally, annihilation of a traffic which is outlawed under the Constitution of the United States."

In order to carry out this program we urge that an active campaign of education be kept up to arouse the public mind to the sense of danger, to awaken a stronger feeling responsibility for law enforcement, including faithful performance of jury duty, and to rally the forces of righteousness for constant and never-ending opposition to those who would nullify or repeal the Constitutional Amendment.

We declare to all men everywhere that in America we are a law-abiding people, and that those who flaunt the law, disregard its provisions or violate its mandate, will face the force and power of masses of the American people exerted through expressed public sentiment, prompt conviction of law violators and adequate punishment of their crimes.

TIDINGS FROM EDEN CHURCH

When the 75 Million Campaign was launched five years ago the Eden Church, then with fifteen members, was asked to accept \$1,200.00 as a quota. They pledged \$1,500.00. The mount pledged is overpaid. They now have forty members. Two years ago they bought a pastor's home and the writer and his family moved into it. Two of the three payments, including repairs and fire insurance amounted to over \$1,300.00. Their financial report to the association showed that from October 15th, 1923 to October 15th, 1924 for all purposed amounted to \$1,860.00. This is \$45.00 per capita. None of them is rich. Only a few of them own their homes. None has given more than a tenth of their income. The secret of their success lies in two things. They stress stewardship and use the Budget Envelope System. Go thou and do likewise.

—J. T. Moore.

Gentleman (taking out pocket book)—Did you say the suit was \$50.00?

Clerk—No sir: forty five.

The Boss—Vy James, I'm surprised at you. You know our slogan

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SATAN, AND THE FOLKS WHO DO HIS WILL

1 Peter 5:8-9

Sermon preached at Yalobusha Association and published by request of Association.

Much of the Bible is given telling us what to do and what not to do. This text is the will of God to us about the devil. We are to "Resist Steadfastly in the Faith" for he goeth about as a "roaring lion seeking whom he may devour". To resist him we must be sober, which means more than not to be drunk with wine or strong drink, but to be thoughtful in all our talk and life work. Then we are to be vigilant, and watchful for we can't know just when and where the devil will tempt us to do his will.

Now, as I am to speak of the devil and the folks that do his will, I can't have anything good to say, so I read 1 Cor. 10:15, "I speak as unto wise men, judge ye what I say". First I want us to study something about the devil in the light of the Bible. He is a most wicked angel, the enemy of God and men. Bible scholars tell us that he is called in Greek "Apolyon" and in Hebrew "Abaddon" and means destroyer. In the Bible the devil is called satan about thirty-seven times, devil about forty-six times, devils about twenty-six times. Then he is called by about fifteen or eighteen other names. These names with their different shades of meaning show the vile nature of satan.

No name by which we can call God can teach us the goodness and greatness of Him. So no one name will show us how vile and low and mean satan is.

The devil is not omnipotent, that is able in every respect—almighty. Neither do I believe that he is omniscient, which is to know all things infinitely wise, but I do believe he is, so far as the people of this world are concerned, omnipresent. He can tempt every human being on earth this moment while I talk to you.

The curious may and do ask how came there to be a devil, when did he begin? Let me ask, how did we get to be sinners? God did not create us sinners. We were created good, but disobeyed God, so we are sinners. The best I can get is that the devil and his angels were created holy, but disobeyed God and are devils through their disobedience to God. How the devil and his came need not trouble us much, but the tremendous fact that there is a devil which we have to meet all the way should concern us immensely.

Let us study some things the devil wants and his success. He wants to destroy nations and has been successful. See the different heathen nations, their idol gods. See the various systems of religions that leave out faith in the blood of the Son of God as the only way to be saved and we have a picture that no words I can speak can describe the horror of it. The devil is having success, yes, with multiplied millions and billions of the human race in taking them to the world of burning.

Two things let us notice especially. The devil wants to destroy Bible homes and churches. First, a Bible

home is one where the husband and wife are Christians, born again; where love for and to each other and for the children; where the Bible is studied and talked about; where each child that can read has its own Testament or Bible that it can read and handle; a home where the children are made to mind, yes, if it takes the rod in love to get results; a home where you pray and keep on praying. Is not the devil having success? There is no comfort to admit that my home is in many ways just as the devil wants it. Awful you say, yes, it is but had we not as well face the facts now. We will have it to do later. Brethren, many of us are doing the will of the devil sure as two and two make four. With shame I confess it, satan don't want a Bible in the home, but if you have one let it be one the children can't and are not allowed to handle. Wife and I kept one large Bible and so nice, but as for the good it did the children God had given us, it had as well been in the bottom of the Gulf of Mexico. Now seriously, how about the Bible at your house, when did we take time to tell our children they must live in heaven or hell one as long as God lives, I say when did we take time to show we love God and His Book, get the children to love the Book. How about prayer and religious talk in the home, in school? What are our boys and girls doing, in whose company are they now, aren't so many of us doing the way satan wants us to do? The success satan has in winning homes is alarming.

The devil wants to destroy Bible Churches and their work. A Bible Church has a born-again-membership, no others to be taken in. One of satan's best ways to do his work is to get in as many as he can without a change of heart. Judging by the fruits of so many, they are not born again. A Bible Church meets to worship. Jesus had a habit of going to the synagogue on the Sabbath, the disciples did, and the word to us is not to forsake the assembling of ourselves together. Satan don't want God's people at one place. So in agreement with what satan wants many of us who say we love God stay at home, see after temporal good, go in our cars long trips visiting. One of the most popular things now in many parts of our country is to have all day singing and dinner. To these singings, owing to the weather and roads, since cars have come, there is from three hundred to two thousand people. So on the days of these singings for miles around, preaching is practically broke up. The conveyance and folks that can go are gone to the singing. Those left at home, not near enough to walk, must stay at home. Now the leaders of these annual singings don't intend harm, but God put preaching his word first. These singings begin last of May and run to first of August. Preaching is largely cut out three of the best months in the year. The devil don't want the gospel preached and so, anyway, he don't care, the days are lost for preaching. No meeting house in our country can hold the people so there is nothing left but for the people to have a

good time. In my humble judgment, in the light of God's word, these singings are Sabbath desecration. Isaiah 58:13-14.

In saying this it is not against singing, but the way it is managed. This much is so sadly true, the devil has his way, these people don't hear the gospel.

Our Lord wants an educated membership, not in the colleges nor in high schools it may be, though I am in favor of all the education we can get along right lines. But this is sure our Lord said "Come to me, take my yoke, learn of me." Matt. 11:28-30. He said again, "Look on the fields already white to harvest." John 4:35. So that we must study the Bible and such books and papers as will learn us about our work for Him. If we are not learning of Him and the work He wants us to do, we are doing the will of the devil. He knows that if we don't know we won't do anything nor care for the ongoing of the kingdom of our Lord. If you hear I have done some work you may know I have learned about the thing done. This is true in our work for the Lord. Let me repeat, so many don't know, then sure they don't care, and hard as it is to say, satan has his way with this vast number. Judge yet what I say, the Lord wants a disciplined membership. Matt. 18:15-17; Rom. 16:17-18; 1 Cor. 5:9-13; 2 Thess. 5:6 and 14. These with others abundantly teach that our dear Lord don't want in His churches those who live disorderly lives. Sorry to say it, but so many of our churches are keeping members who are doing as the devil wants them to do. What an awful shame on us as churches that we do in this thing just as satan wants it done.

Our Lord wants His gospel given to all the people. I know of nothing so unselfish—Tell all the folks of my love and that I will save them. The conditions are repentance toward God and faith in the blood of His Son. Humanly speaking, I don't care much for John or that bad woman, they have done so ugly, but Jesus cared and gave His life blood

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in proof of it. To us the command is given, "Go". To do this we undertook the 75 Million Campaign, to be paid in five years. This was not too much. One estimate I have seen of the money that would be paid by Southern Baptists, if we paid the tenth was 150 millions in one year. We were only asked to pay for all causes to which we pay 75 million dollars in five years. The cards we signed are so reasonable we don't have to pay, if we really can't do it. Now the sorrowful story, more than two million Baptists in the South did not subscribe anything. Many of us who did subscribe are not paying what we could. With all this the devil is pleased. Jesus sweat, as it were, great drops of blood for us, but we can't afford much effort for Him. Satan suggests this, to me so awful, that we do Satan's will so much.

He don't want the gospel preached and in so far as we withhold what we ought to pay we help satan to have his way. Another serious thing, if we don't pay what we ought God won't let us keep it. Dry or wet weather or something will be sent on us to get it. But the devil don't care how just so the cause of our Lord is kept back.

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J. F. LOVE, Corresponding Secretary
Foreign Mission Board, S. B. C.,
Richmond, Va.

This last word. Ought we not to break with the devil every one of us. Can we afford to do his will against the God of our salvation whose will is to save the human race from a burning hell. With the earnestness of my soul I ask, ought we not to break with the devil. If we will, by God's grace some wonderful things will happen at once. Real Bible homes will be started, churches will see to it, as best they can, that none but the born again are received in the church, and there will be such a watching over our members in love that we will meet at church for worship. Our members will be readers of the Bible and other good books and papers. The church will discipline her disorderly members, and the gospel of our Lord will go as it has not in the past.

Yes, let's break with the devil, pay the 75 Millions and more for this is the will of Him that sent us and is really the only thing worth while in this life.

—Rev. H. L. Johnson,
Water Valley, Miss.

THE WOMAN OF THE PAST WAS MORE CAPABLE THAN THE WOMAN OF THE PRESENT

A very interesting debate was held in the auditorium of the Senobia High School on the first of Oct. The subject of the debate was: "Resolved that the woman of the present is more capable than the woman of the past." Attorney J. F. Dean was one of the speakers of the negative side of the question and contended that "The woman of the past was more capable than the woman of the present." His address was so timely that by request it is given to the press. The following is the address: "I know that we have met here tonight for an evening's entertainment; and I began to collate some humorous remarks on the subject of the evening. But the more I thought of it, the more serious the subject appeared to me; and I am constrained to press the matter under a discussion seriously, to try to bring home some truths to you, and to leave lighter and perhaps more entertaining remarks to my associates in the debate.

The question under discussion is not, Is the woman of the present more educated than the woman of the past? It is not, Is she more intelligent? It is not, Has she more ability than the woman of the past? But is she more **capable**? Ability is the power to acquire knowledge; capability is the power to use, to apply practically the knowledge already acquired.

In order to be capable, training, more or less intensive, is absolutely necessary. We send our children to school, in the lower grades, primarily to learn the three Rs; but when they go to college and study the ancient languages and higher mathematics the primary object, as these teachers here tonight will tell you, is to train the mind, to enable them to concentrate their thoughts, to convert ability into capability.

My contention is that the woman of the past was more capable than the woman of the present, because she had to be, her very environments gave her the training necessary to

develop capability. Her domain and that of her husband was well defined.

His realm was all outdoors; hers was indoors. He wrought in forest and field and brought to her the fruits of his labors, and when he crossed the portals of their door, humble or great, he entered into her domain and laid the fruits of the chase, the raw wool and the cotton and the other material, at her feet and it was hers to change, to manufacture, this raw material into necessary food and clothing for herself and family; and the fact that these raw materials were converted into garments to clothe the family, into beds upon which to sleep into coverings for the bed to keep them warm, show that she was capable.

The woman of today does not have to do these things and consequently she is incapable of doing them, because of the lack of training. But there is still a more serious side to this question. The woman of the past was able to make a home, which the woman of the present seems wholly incapable of doing. From the very magnitude of her duties the woman of the past was compelled to call upon her children, both boys and girls, from the smallest tot to the largest child, to assist in this household factory, each had his or her task and each knew that the task must be completed before play was allowed. This taught the children, from the very cradle, the dignity of labor; this gave to them tasks that kept them at home, under the admonition and control of their parents; this taught them obedience to parental authority and inculcated in the boys chivalry and bravery, and into the girls modesty, virtue and love of the home.

Our homes are the foundation of our civilization; "No stream can rise higher than its source," and no nation can rise higher than its citizenship and this citizenship is determined largely by the homes which produce and train it. Where the wife and mother is, has always been the home from the earliest ages, and whatever else she is, or may be, she must be what her creator intended her to be, a home maker, to be capable of her greatest good. She may enter all the avenues of law, science and trades, and she is doing credit to herself. She is found in every vocation and avocation, yet, if this is at the expense of the home, how fearfully is she paying the price.

By reading the daily papers we see that the United States is growing to be the most criminal nation on earth, and why? The boys and girls no longer have homes, no longer do they yield to parental control. The old homes had in them parlors in which the young ladies received their company, under the conscious, if not immediate presence, of the mother, and the mother knew that her boy was at the home of a neighbor under the supervision of his girl's mother. But today all is changed, the parlor is obsolete, the automobile has taken its place, and a large percentage of crime is committed by boys from 17 to 23 years old.

I heard, a few days ago, a story that illustrates the point. A young couple of considerable wealth married. After they returned from their honeymoon, a hustling real estate

agent went to see them. He found the girl and said to her, "I have several nice bungalows, in good neighborhoods, for sale, and I want to sell you and your husband a home in which to begin your married life." The girl looked at him with a puzzled expression on her face and said, "A home?" The gentleman said "Yes, a home." She replied, "I was born in a hospital, was raised on the streets, was educated in a boarding school, courted in an automobile, married in a church, take my meals at a restaurant, play golf in the mornings, go to the clubs and movies in the afternoon, jazz around and joy-ride at night, what on earth do you suppose I want with a home?"

This is typical of the present-day mother, this the type of daughter that she raises and the daughter is to be the mother of posterity.

Looking at these facts, and they are facts, have not our homes degenerated? Are the present-day mothers as capable of making a home as the mothers of the past? Is it not true that the present contempt for all law, in all of us, is traceable to the lack of home training? Is not the lack of respect for filial authority, the lack of respect for school authority, and the lack of respect, if not actual contempt, for national, state and municipal authority due to the same?

We must return to the old landmarks or see our very nation go to pieces because of the lack of homes in which to rear our children. Whatever may be your verdict, if I have caused you to think, the evening will not have been misspent.

The Lady Remarketh—"Hobo, did you notice that pile of wood in the yard?"

"Yes'm I seen it."

"You should mind your grammar. You mean you saw it."

"No'm. You saw me see it, but you ain't see me saw it."—The Christian Evangelist. (St. Louis.)

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AT NORTH CHATTANOOGA

I am here with Brother Keese in a meeting. Brother King was to have come, but was detained on account of the serious illness of Mrs. King and prevailed on me to come. Of course, the people, as well as the pastor, were disappointed; but they are rallying well and the interest is growing.

I expect to be here through the fourth Sunday and I crave the prayers of my Mississippi friends that the Lord may be honored in our services.

I have met Miss Nell Bullock, formerly of the Good Will Center at Meridian. She is doing fine work in the Good Will Center here and is held in high esteem by all those who know her.

With best wishes for the on-going of the kingdom work in Mississippi, I am,

Yours fraternally,
—Bryan Simmons.

MISSISSIPPI CHOCTAWS

Being a missionary to the Mississippi Choctaw Indians, made it my duty, and also a privilege, to attend the meeting of the new Choctaw Association, which was held with Bethany (Choctaw) Church last Friday, October 17th, about ten miles west of Philadelphia.

At exactly 10 o'clock the Moderator called the body to order, and after devotional service the body proceeded to organize. It then came time for the Introductory Sermon, and the appointee being absent, the body by vote, asked the missionary to preach the sermon. Then followed a recess of one and a half hours, during which they had a bountiful dinner.

The first business after dinner was the appointment of several committees, and while they were preparing to make some reports, I was given the permission to speak to them in a general way, which opportunity I gladly accepted, and spoke to them with reference to the finishing up of their Campaign task, and the putting on the new program. I also spoke to them of the condition of some two or three colonies of Indians in different parts, who were not having preaching or schools, and suggested that we pray about the matter until their fifth Sunday meeting, when we would take some steps toward preaching to them. All this seemed to appeal to them very strongly, and they gave me their approval of the plan.

I could not stay for any of the reports, but one thing impressed me very much, and that was this: During the noon hour, one of the messengers from Hopewell Church, the church I labored with in putting over the Campaign five years ago, came and brought me the letter from his church, asking me if all the items were in their right places, and while looking over the letter I came to the 75 Million column, and there was \$78.50 contributed this year, and I asked the messenger how they had come out with the Campaign, and he said that this amount was the last of all they subscribed five years ago. He said that last year they

fell behind, but this year they had a good crop, and felt like they ought to catch up. I also asked him if some of them did not have to pay more than they had subscribed, and he said, 'No, we payed all we promised, and then we reached back and helped some of the rest up; he said none of us go over, but all come up.' I said this is "Bearing one another's burdens".

I hope this may be an inspiration to others as it was to me. Will the Brotherhood pray for in our tedious undertakings.

Cordially,
P. C. BARNETT,
Union, Miss.

COMMENDATION

I want to say a word to the Mississippi churches with reference to Evangelist J. B. DeGarmo, whom it has been my privilege to know and love during the greater part of his ministry.

I have had Brother DeGarmo with me in three great evangelistic meetings in other churches and he has held three meetings in the church of which I am now pastor. Knowing as I do his type of work and the great blessings which have come through him to me and to the churches in which he has assisted me in meetings, I just want to say that I believe it would be a great blessing to our work in Mississippi should we use him more widely in our state. He is a fearless and tireless preacher of the Word.

I have been told that some of our Mississippi pastors have desired to communicate with Brother DeGarmo, but that they have been unable to learn his address. His home address is 1612 East Moreland Ave., Memphis, Tenn. It will be necessary that you engage his services some months in advance, as he is very much in demand in other states.

Fraternally,
—J. Norris Palmer.

FROM LINE CREEK

The Bible Institute held with Line Creek Baptist Church. October 6-9 was a success in every way.

We could not feel disappointed because so many failed to come for God directed men our way and we did not lack for speakers.

Rev. R. L. Wallace did the teaching. He brought us some great lessons from the book of James. Rev. J. W. Hudson preached on The Lord's Supper. The great need today is more such doctrinal sermons. Rev. J. C. Richardson brought us two soul-stirring messages.

Mr. Wilds, our B. Y. P. U. man, was with us one day; also a number of other workers. Two members were received, one by profession of faith. A B. Y. P. U. was organized. We feel the church was greatly helped in every way.

A vote for another Bible Institute another year was carried. The time was set for Monday following first Sunday in November continuing through Thursday. We hope to enlist all the people another year.

—One Who Attended.

RESOLUTIONS

Whereas, the W. M. U. regrets very much of giving up Mrs. Emma Laird, our Secretary and Treasurer of the W. M. U.

While it is Mt. Creek's loss, it is Florence's gain.

Mt. Creek Church and Sunday School has lost one of its best members, and a most consecrated, efficient and faithful worker, whose hands and heart were always busy in serving the Lord.

In remembrance of her benevolent work, we very earnestly and prayerfully:

Resolve 1. That the wisdom and ability which she exercised in the aid of our organization by her service, contributions and counsel will be held in great esteem.

Resolve 2. That we will always commend her for her pious zeal, self-sacrifice and readiness to bear her part in whatever way possible. She has often stood alone, as it were, in holding up the banner for Christ.

Resolve 3. That the removal of such a life from our midst leaves a vacancy and a shadow that is deeply realized by all the members of this Church and Society, and especially her Sunday School Class of the "Little Folks", who will miss her much.

Resolved further that a copy of this be sent to the Baptist Record.

Mrs. B. B. Clark.
Mrs. Jessie Matthews.

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COLLEGE COLUMN

M. S. C. W. News Notes

When these notes are read the first State Student Conference for Baptist Students will be history. Hattiesburg will have welcomed and witnessed what is calculated to be one of the most enthusiastic gatherings of student ever held. These State Student Conference are something "new under the sun," since this is the first year they have been held. In a way they are experiments. Some states will continue to have them yearly, in addition to the large South-wide Student Conference fostered by the Inter-Board Commission. Several M. S. C. W. Students have prominent parts on the program. "With Christ, alone, thirty minutes daily," is to be discussed by Miss Willie Mae Easley. Miss Leone Wilkie, of West Point, will tell "What kind of a sermon I want." Rev. J. D. Franks will preach the Convention sermon, as well as deliver one of the main addresses of the occasion. About 20 M. S. C. W. girls will attend.

The two study courses which have been running for several weeks will soon be brought to a conclusion, tests will be given and the awards made. Although these books are completed, others will be offered in their places. Probably the next S. S. Book studied will be the third division of the Manual, since a good number of the college girls are enlisting for the course in the first two divisions. Which is to be given during the Training School at the First Baptist Church next week. The college girls will have a conspicuous part in this Training School. Miss Bledsoe will conduct a devotional one evening, and on Wednesday the play "The Mission Light" will be given. This is a splendid opportunity for the young women of M. S. C. W. to put in an extra week of study and a good number have signed up for the courses.

During the Training School a little Tri-Weekly paper will be issued, to be known as "The Spizzerinktum Special." This will contain all the news events and happenings of the several classes.

A Prayer Meeting is held each Sunday at 4 P. M. in the Baptist Room. This is a very impressive service, and will mean much in the devotional lives of those who attend. This is open to any student who wishes to come. No set program is arranged, but it is a real prayer meeting.

The membership committees of the three organized S. S. Classes have been busy this week preparing cards for absentees. On these cards is written a familiar verse, but one which carries with it an appeal for individual introspection. "If every member were just like me, what kind of a class would my class be?"

It was good to visit the Second Baptist Church on last Sunday night and see the splendid group of young people there, interested in the B. Y. M. C. Among the number were

several college girls. Several of these young women have gone "all-the-way" by placing their church letters there. This makes them take a personal interest in the work and to some extent feel responsible for the welfare of the work there.

Miss Frances Nuchols, who is a member of the Senior Class, was chosen by the four hundred Baptist girls to become their Baptist Student Union President. Miss Nuchols is from Brooksville, Mississippi, and during her college years has proved herself efficient not only in her literary and class work, but also in religious work. For several years she has been identified with the different organizations on the campus and in the First Baptist Church. When chosen as leader for the great host of Baptist girls, she had to resign presidency of one of the organized S. S. Classes. Her place as President will be hard to fill, but the spirit of unselfishness was manifested by her class-mates, when they gave her up for a larger service. As President of the B. S. U., Miss Nuchols will oversee the work of all the organizations; she will serve as chairman of the Baptist Campus Council, and plan and preside at the programs of the Baptist Student Union.

Try-outs are being held for a Baptist Dramatic Club. The object of this organization will be to prepare and present plays at BYPU, closing period of S. S., and at missionary meetings. One play has already been practiced and will be given during the Training School next week. This organization will discover and develop talent which is probably not being used in some of the other organizations. It is possible that some of these plays will be used at District BYPU Conventions.

At the conclusion of the book—"Winning to Christ" a Soul-Winners Band was started. This Band will endeavor to do personal work both on the campus and in the church. It will work as an unseen force, and probably not be heard of very much, but its work will be felt, and the influence of such a group should be felt even to eternity.

Following is the five minute speech given by Miss Leone Wilkey, at the State Student Conference in Hattiesburg:

"What Kind of Sermon Do I Like." With apologies to Benson, I am to look "from a college window," and tell you what kind of sermon I like. I hope my window is clean,—that it has no smears, either inside or out, for I have used the opinions of many of my schoolmates and other students in the effort to make my ideal a typical one.

Governor Whitfield spoke in our chapel Monday and in the course of his talk he pointed out to us a few of the fruitless trees in Mississippi. He did not omit the church. He voiced a general sentiment when he charged our churches with failure in their mission, where youth is concerned. We must admit at least partial guilt. Some fault is no doubt,

on each side of the window. Fellow students, we must first cast the beam out. Then we can discuss the other side—the sermons we hear, in this case.

There is no commandment in the Bible that says "Thou shalt not cut church". It is simply a matter of personal taste or individual sense of duty that brings us to the house of worship. Students seem very fond, however, of cutting church—probably it's the sermon.

The total opinions of the average student as I have found it may easily fall into four distinct groups.

The student—a human being, by the way—first would like all sermons to be SHORT. Thirty minutes is as long as we can comfortably listen to any speaker, and it's good policy for a preacher to arrange the closing song to drown out the city clock striking the noon hour. In short words, let me suggest first that sermons should be short.

I would like a SINCERE sermon too—sincere as far as the minister is concerned. All the force, winsomeness, or courage that can accompany a sermon must look to sincere conviction for a driving power. How can anyone expect his hearers to believe what he himself is doubtful of? And yet I have heard some sermons that seemed just like that. I would label that kind with a question mark. We, as students, call for true, sincere men back of the sermons we hear.

Unitedly we call for a sympathetic sermon. How much more blame than praise do we ordinarily get! A little more sympathy and understanding in place of so much criticism of the younger generation might draw the student into a closer touch.

Above all give us scriptural sermons. The strange intruders of the pulpit are intruders upon the feelings of any respectable Christian. Books reviewed, education defined, labor conditions discussed—that's what is rehearsed too often in the pulpit. The "way of life" seems to have been forgotten. If more practical truths and the simple teachings of love and brotherhood were furnished us instead of attempted reconciliations at an acceptable theory of evolution, we feel that our spiritual needs were being considered. I do not care for that lecturer who takes a good text from God's book and then misses the chance to say something really worth-while by venturing out into the unexplored jungles of science. (Here let me say in defense of our State schools, that we are not being fed on any ism that endangers our religious standing. It is possible for a boy or girl to study science in Mississippi's State institutions without becoming skeptic as to how far man is removed from the monkey!) There is the Bible to guide us all, and as students we would beg that preachers use it more in their sermons.

To conclude: Briefly, the student wants sermons—short, sincere, sympathetic and above all Scriptural. We shall be satisfied with nothing less.

IN MEMORIAM

Tribute to Miss Ada Hardy

When God called Miss Ada Hardy to Him earth was poorer and Heaven was richer by her death.

Her high ideals of life, her nobility of character, her patience and trust endeared her to all who knew her. Just a day after her death in the little home town of Montrose in God's chosen acre they laid her. The funeral services were conducted by her pastor, Rev. W. L. Meadows.

Truly it may be said of her that sustained and soothed by an unfaltering trust, she approached her grave like one who wraps the drapery of her couch about her and lies down to pleasant dreams.

—Mrs. J. N. Tait.

EXPRESSIONS OF REGRET

For almost two years it has been our great privilege and blessing to have as our pastor Rev. J. H. Winstead, but he has resigned his pastorate here to take up work elsewhere. It is his desire to go to the Baptist Theological Seminary at Louisville, Ky., for the purpose of taking post-graduate work toward his Th. D. Degree, he having already finished the course at our seminary in Ft. Worth, Texas. But if Brother Winstead cannot make arrangements to attend the seminary now, he will take up another pastorate.

During Brother Winstead's stay with us, he has not failed to bring us messages according to New Testament teachings, and his faithful companion, Mrs. Winstead, has been very instrumental in the Sunday School and W. M. U. work. She, too, has had considerable training at the seminary. As an evidence of excellent work in our church under the leadership of Brother Winstead, we have one of the best Sunday Schools in the state, a wide-awake B. Y. P. U., and a W. M. U. that is doing equally as good work as any other department of the church.

While we regret having to give up Brother Winstead, we feel that he will continue to do God's bidding in teaching and preaching His word wherever he is called to do so. May God bless him, his family and the people with whom he may labor in the future, is our prayer.

E. E. Allbritton,
T. M. Ferrill,
W. J. Hurst.

Committee Lucedale Baptist Church.

The Mississippi Baptist Students' Conference to be held at Woman's College October 31st to November 3rd, promises to be the best of its kind in the South. The program is excellent and the Woman's College girls with their wonderful enthusiasm mean to co-operate to the fullest degree in making the Conference a success. The Woman's College girls are looking forward to the coming of great numbers of students from all over the State.

—Reporter.

OBITUARY

Miss Ada Hardy

Miss Ada Hardy, daughter of Mr. and Mrs. J. N. Tait, died at her home in Jackson, Miss., November 10, 1924, at the age of 21 years.

She was a member of the Baptist Church, and was a devoted Christian. She was a student in the Christian College, and was a member of the Christian Student Body. She was a very kind and gentle person, and was loved by all who knew her.

She was buried in the Christian Cemetery, Jackson, Miss., November 12, 1924. The funeral services were held at the Baptist Church, Jackson, Miss., November 11, 1924, at 2 o'clock p.m.

OF REGRET

Years it has been and blessing to Rev. J. H. Win- resigned his pas- up work else- ire to go to the l Seminary at the purpose of te work toward e having already at our seminary t. But if Brother ke arrangements ary now, he will torate.

Winstead's stay failed to bring ng to New Testa- d his faithful nstead, has been in the Sunday work. She, too, e training at the ence of excellent nder the leader- nstead, we have nday Schools in ake B. Y. P. U., is doing equally y other depart-

aving to give up we feel that he God's bidding in hing His word d to do so. May family and the ne may labor in rayer.

llbritton, errill, urst. edale Baptist

aptist Students' eld at Woman's t to November the best of its The program is oman's College nderful enthus- itate to the fullest e Conference a 's College girls o the coming of udents from all

—Reporter.

WINONA

November 19th was a day of rejoicing with the Baptists in our midst. The Bible School had an unusually large attendance and immediately after the service, the thirty pupils who had graduated from the Beginner's Department had their pictures made, wearing their white robes and caps.

Mr. H. L. Watts' class, "The Kingdom Workers", and the pastor, had their picture made also, this to be sent to the Organized Class Magazine.

Just before the eleven o'clock service Mr. William Bell was set apart to the preaching of the Gospel of Christ. Mr. Bell is a young man of fine Christian character, and gave up a very lucrative position with the I. C. Railroad to enter Mississippi College, where he will take work preparatory to entering the Theological Seminary at Louisville, Ky. Then followed the ordination of six new deacons—Dr. J. O. Ringold, Joe Herring, M. C. Billingsley, Bose Dotson, H. L. Alexander, and W. E. Eubanks. Mr. Harry Watts conducted the examination. Dr. A. V. Rowe made the ordination prayer, and the pastor gave the charge. He first gave the definition of a deacon, then who should be ordained as deacons; the qualifications of a deacon and last the duties of a deacon. Dr. A. V. Rowe, Rev. V. E. Boston (the pastor) and all of the senior deacons closed the service with the laying on of hands, followed by the entire congregation giving the hand of Christian fellowship.

Our girls' auxiliary gave us a very fine program on "State Missions" on last Sunday night, October 26th, and two weeks ago the Sunbeams had a fine program, that every one present was so much pleased with. They were invited to give the same program in Vaiden.

The improvements on our Sunday School equipment still are in progress. We have five new rooms now in the basement. We are not boasting, only praising God for His wonderful goodness, for God forbid that we should glory, save in the power of the Lord Jesus Christ.

Amidst all of our joys, sorrow has come to us in the death of our brother, Rev. W. E. McLelland, and the sudden taking away of our brother, Dr. Isham P. Trotter. Not our will but Thine be done, Oh Lord!

—Mrs. Ida Barlow Trotter,
Church Reporter.

GILLSBURG CHURCH

Pastor Rev. E. A. Sandifer has been with us nearly two years and has been called for next year for half time. He is a good preacher and splendid leader and God has richly blessed his ministry among us. Since May of 1923 we have had ninety-eight additions to our church. Four young ladies have volunteered for special Christian service and one fine young man for ministerial work.

Our Sunday School is graded with one hundred and twenty-five on roll and a good attendance; a working senior B. Y. P. U. of seventy-six members; W. M. S. of twenty-two

members who are doing lots of work. The Sunbeams and R. A.'s are well organized and under the leadership of efficient earnest women. A class in the Sunday School Normal is being taught by the pastor.

We have outgrown our present church building. Some Sunday nights it is impossible to seat the congregation, so we are now planning to build a new church with a larger auditorium and Sunday School rooms. We realize that it is a big undertaking but we want to do big things here for the Lord and we can't do much until we get a new house of worship.

—A Member.

CLARKE COUNTY BAPTIST ASSOCIATION

The seventh annual session of the Clarke County Baptist Association convened with the Union Baptist Church in the Brunson neighborhood October 22 and 23rd. Prof. W. H. Foster, County Superintendent of Education, was re-elected Moderator and Rev. R. S. Gavin, Editor Clarke County Tribune, and pastor of Quitman Church was elected clerk. Every church was represented with nearly all their quota of delegates. Quite a number of visiting brethren were present from Lauderdale County Association. L. E. Lightsey of the State Board conducted the devotional

services. The usual committees were appointed. The letters were not read but a splendid digest of the letters was read. There was no committee on Social Service and W. H. Potter offered a resolution on Law Enforcement which was adopted. Pastor C. M. Morris of Shubuta preached the Associational sermon to the delight of those present. The Meridian Pastors, Drs. Christie and Owen Williams as well as Sester Owen made fine addresses. Brother J. E. Byrd of the Sunday School Board was at his best and Rev. A. L. O'Brian, District Enlistment man with his enthusiasm added much to the meeting. The delegates present promised to do their best to pay and have their churches pay the balance of their pledges.

APPRECIATION

Whereas, Rev. Bryan Simmons, pastor of the West End Baptist Church, Laurel, Miss., has seen fit to resign his pastorate of said church, and move from our midst, and

Whereas, his removal takes from our ranks a true, efficient and loyal worker and minister of the Gospel of Jesus and

Whereas, this takes from our Ministerial Association one of our most active, brotherly and ap-

preciative members, and

Whereas, the going of Bros. Simmons to other fields of labor takes from the Christian Citizenship of Laurel one of the best citizens; and the ministerial ranks a brother beloved—a preacher of righteousness with a happy and fraternal spirit;

Therefore, be it Resolved:

First, That we the Protestant Ministers Association assembled, October 13th, 1924, do hereby express our love for Brother Simmons, and our regret at his going.

Resolved, Second, That we wish for him in his new field of labour, only the best things, the truest friends and largest possible fruitage in the Gospel of Jesus Christ.

Resolved, Third, That we pray God's richest blessings to be upon him in the future as they have been in the past in setting forward His Kingdom, as he unfolds the mysteries of Grace in the Gospel of Jesus to men.

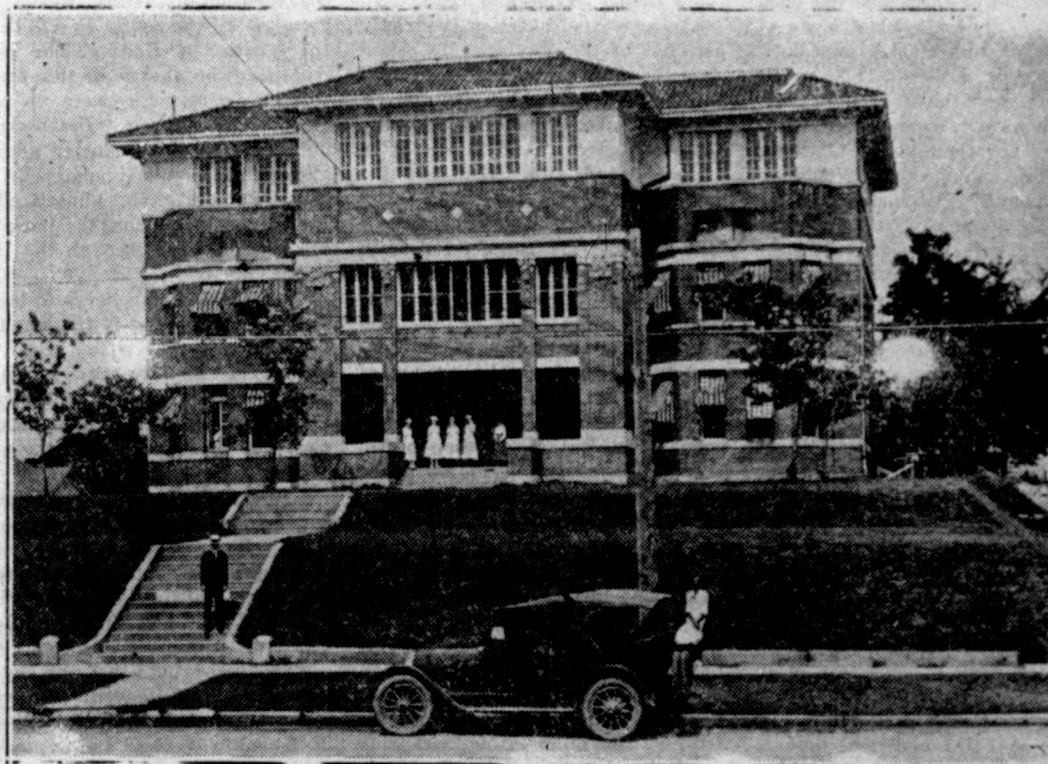
Resolved, Fourth, That a copy of these Resolutions be spread upon the minutes of the Association; a copy be sent the Laurel Daily Leader for publication, and a copy be sent the Baptist Record and a copy be sent to Brother Simmons with the love of each member of the Association.

T. A. Ferguson,
Secretary Association.

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SUNDAY SCHOOL LESSON

Sunday, November 16, 1924

By R. A. Venable

The Confession of Peter

Scriptural Study: Matt. 16:20.

Supplemental Readings: Mark 8:27-30; Luke 9:18-20.

Text: The last summer of his public ministry.

Introduction: The place of Peter's confession was near Caesarea Philippi, lying at the base of Hermon, in the extreme northern portion of Palestine. Here the head waters of the Jordan river take their rise from the foot of snowy Hermon. The city of our Lord's time was renamed by Herod Philip, the tetrarch, in honor of Thierian Caesar and himself. Its former name of Paneas, was given it by a Greek colony in honor of the heathen god, Pan, whose worship was celebrated in that city. It lay along the road leading to Damascus from northern Palestine. It was a gentle city and was celebrated as the residence of the god, Pan.

Here Jesus was remote from the attacks of his enemies and the mistaken and misdirected zeal of his friends. He did not enter through the city but Mark says he visited the villages of that region. The extent of his healing activities in those parts is left to conjecture. Why he retired of his public ministry in Galilee there can be no doubt. His Galilean ministry had come to a crisis. It failed to win the people. His discourse on eating his flesh and drinking his blood as a condition to eternal life offended them. Whatever views they may have entertained of his Messiahship before that discourse drove them to a repudiation of these and did open violence to their cherished ideas of what the Messiah must be and do.

They went away. This revolt from him must have brought sadness to his heart, but he would leave all to act for themselves. Turning to the Twelve he said, "Would ye also go away?" Peter answered for them, "To whom shall we go? For thou alone hast the words of eternal life." The rejection of the truth did not abate his purpose nor arrest his efforts to disclose the heart of his Messianic work, to his disciples, namely: his suffering, death and resurrection.

That these tragic scenes which were to end his work on earth might not fill them with dismay, in the future disclosures which he was still to make to them, he sought to bring them to an opinion of their assured conviction as to his Person. It was time to sum up the results of his instruction to them and his fellowship with them. Such a confession became the point of departure in an acquisition of an additional truth touching his Messianic work.

There are two questions put to them so definite and direct, nothing but a clear and direct answer could be given. These questions were:

1. Who do men say that the Son of Man is? The answer represents the different views entertained by the people. But none of them told that Jesus was the Messiah. All held him to be an extraordinary personage. They ranked him among the greatest of the prophets, which implied recognition of the excellencies of his character and of words

and works. It is interesting to note these diverse views. (1) Some said he was John The Baptist. This was Herod's view, which seemed to have spread among the people. This view found its source in the superstitious feat of Herod, who had John murdered. (2) Some said Jesus was Elijah returned to earth. This view rested upon a misinterpretation of a passage in Malachi, reinforced by some resemblance between the fiery denunciation which Jesus hurled against the hypocritical formalism of the religious leaders of his time, and that of Elijah in his terrible flaming denunciations of Ahab and Jezebel. (3) Others said he was Jeremiah or one of the prophets. The answer may find its source in a legend to the effect that before the temple was destroyed by the Babylonians that Jeremiah took the Ark and hid it in the mountains, but would return at the Coming of the Messiah, and restore it in the Holy of Holies.

Those who heard the plaintive tones of Jesus when his great passionate heart broke forth in tender accents over the helpless condition who came to help and to save, may have reminded some of the Lamentations of the weeping prophet. However gratifying these answers were, they were not deep enough, nor personal enough. They did not exalt him above the level of that line of prophets, who had been the glory of Israel, and God's mouth piece in making known his will to the people. If he were of rank with them, his mission was a failure, and the world, helpless and hopeless, without a divine Savior and Lord.

2. The second question is strictly personal to the Twelve. He called upon them not to answer for "some" and "others", but for themselves. "And he asked them, But who say ye that I am." "And Simon Peter answered and said, Thou art the Christ, the Son of the living God." (Ver. 16.) Simon Peter answered for all. Note the use of the definite article "the"; the Christ, the Son, the living God. Such a use does not occur elsewhere. The definite and far-reaching expression of the conviction of the Apostolic groups of which Simon Peter was, among his equals, the leader, brought forth a solemn ratification of the confession which contained in germ the significance of his Person and a prophetic forecast of the triumph of his mission on earth.

"And Jesus answered and said unto him, Blessed art thou Simon, Barjonah, for flesh and blood hath not revealed it unto thee but my Father which is in Heaven." (Ver. 17.) This assured conviction of the divine sonship of Jesus was the fruit of the illuminating, vitalizing revelation from the living Father in heaven. It was more than a conclusion drawn by human reason, from the facts lying within the realm of flesh and blood, but an experience inspired in the heart of the confessor by the Spirit of God.

The contest of the blessed estate of Simon Barjonah was this divinely wrought experience, which transformed him into Cephas or Peter, and qualified him for the exalted function assigned him in relation to

the church and kingdom of which mention is made in the following language. "And I also say unto thee, that thou art Peter and upon this rock I will build my church and the gates of Hades shall not prevail against it." (Ver. 18.) The first time Jesus ever saw Peter he said, "Thou art Simon son of John, thou shalt be called Cephas." (John 1:42.) Cephas, an Aramaic word, rock or stone, corresponding to the Greek word, Petros, a stone or Petra a rock. This change promised, or predicted by Jesus regarding the name of Simon, now appears realized; Simon, son of John, has become Cephas or Petros. The change of Simon Barjonah was authorized by the transforming experience enjoyed by him in the divine revelation from the Father, of the divine sonship of Jesus as the Messiah of Israel. It designated the character of Peter the confessor. Well did it qualify him to become the first stone in that mighty structure which he calls "my church", which "I will build", and which the gates of Hades cannot destroy.

In making the transformed son of John a foundation stone, he was not assigning any special prerogatives of honor, but he was designating the type of material out of which his church was to be built. It was to be built up out of such as have had a supernatural revelation of the divine sonship of Jesus as the Christ of God, spiritually apprehended in a personal experience, and publicly confessed. Such was Peter, and such are all who are built into this enduring structure. His Ecclesia, his congregation, as over against the congregation of Israel, resists the decay of all the centuries and defies the powers of Hades. The other Apostles who shared in this transforming experience were wrought into this foundation. The material out of which this enduring congregation is formed is prepared by the living Fathers giving himself off in the person of his son, the image of the invisible God through the Holy Spirit.

Such the writer believes to be the outstanding thought in the language of our Lord. The writer is not ignorant of the diversity of views held by devout scholars representing different schools of thought, neither time nor space will admit the mention of these various views.

Characterizing and positioning Peter and those whom he represented, in his confession and type of character, Jesus proceeds to outline the trust, which he commits primarily to Peter and then to all the Apostolic group.

"I will give unto thee the keys of the kingdom of Heaven: And whatsoever thou shalt bind on earth shall be bound in Heaven; and whatsoever thou shalt loose on earth, shall be loosed in Heaven." (Ver. 19.) From the beginning of our Lord's public ministry it was manifest that his teaching could not be cast in the mould of the Mosaic system. New wine must be put in new wine bottles. His teaching could not come to expression in the old congregation as an organism through which it was to become operative. The functions were different, the purpose of the new was different, and the ma-

terial composing it was different. The new organization called for new conditions of entrance into the social and fraternal fellowship and new laws by which it was to be propagated and governed. After his departure the personal agencies or instruments through which all this was to be effected under the leadership of the Holy Spirit must be provided for. There must be authoritative teaching of this new system. There must be legislative enactments; and vital questions must be adjudicated to insure the perpetuity and triumph of this new organization.

The words of our Lord to Peter and the other Apostles invest him and them with these high prerogatives. (Matt. 16:19; 18:18; John 20:22.)

(1) The keys of the kingdom of Heaven were the symbols of the teaching functions of Peter and the rest, after Pentecost. The symbolism of the keys was well known among the Jews of the time. The system of truth as taught by the Apostles became authoritative soon after Pentecost. (See Acts 2:42), and that of the Rabbi's were thrown to discord. In the early chapters of Acts we see Peter taking precedence in preaching and teaching. (Acts 2:10-11.)

(2) The terms "binding" and "loosing" were of well known usage among the religious authorities of the Jews in the time of our Lord and their meaning was well known. "They represented the legislative and judicial powers of the Rabbinic office." This power to decide what was lawful and what was unlawful; what was permitted and what forbidden, was transferred, not as an empty form, but as a reality to the Apostles; first to Peter as their representative, and subsequently, in like statement to the whole group. Matt. 18:18; John 20:22.

Jesus had laid down no explicit code of rules; he left it to those whom he had trained to apply his principles and tests to men, and under the divine guidance, to determine what was consistent and was inconsistent with citizenship in the commonwealth of his followers. His church was to take its place amidst the prevalent corruption of heathenism and the deadening formalism of Judaism and maintain the standards of a purely ethical and spiritual religion. In a real sense those who professed adherence to hold the keys of the kingdom; they possessed the authoritative knowledge of the condition of participation in it. "They must bind and loose, that is declare what was forbidden and what was permitted within the meaning of its Heavenly laws." (Stevens N. T. Theology, pp. 143-144.) This season of confession of special disclosures of the majesty of the Divine Messiah, and of forecast of the future of the new Ecclesia which, he was to build through the centuries, and the new responsibilities which this new and enduring church would impose upon his special adherents and the sacred functions they were to perform, put them in possession of a secret which they must not divulge. "Then charged he the disciples that he was Jesus the Christ." (Ver. 20.)

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